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"A Man Full of the Holy Spirit"

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Acts VI. 5: "They chose Stephen, a man full of faith and of the Holy Spirit."

Acts VII. 55: "But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."

The first passage introduces Stephen: it describes the character which had won for him the love and trust of his fellow-Christians, so that they chose him for responsible office in the church. The second refers to the closing scene of his earthly life. It describes the vision that as soon as Stephen spoke of it maddened his enemies, and hastened his violent death. The two passages are linked by a common phrase: "full of the Holy Spirit." That characteristic already belongs to Stephen when he appears in the record; it is manifest at the end, and it permeates and explains the intervening ministry. From first to last we have a man "full of the Holy Spirit."

Now such a phrase is peculiarly interesting and significant, because (as you all know) the presence and power of the

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Holy Spirit is the distinctive mark of the Apostolic Church from the Day of Pentecost onwards. Central to the life of the Christian community is a mysterious but unmistakable influence which all understand is there in fulfillment of a promise of Jesus. It meets us everywhere. It is called by various names—"The Spirit of Christ," "The Spirit of Jesus," "the Spirit of God," "the Holy Spirit," or simply "the Spirit;" but all these names mark one and the same fact, that it is essentially a personal Divine influence exercised upon persons. It is indeed the presence of the Lord Jesus as an inward spiritual power in His believing people. Had He not said "I will not leave you comfortless: I come unto you"? Hence it is that Luke commences the Book of the Acts with the surprising words: "The former treatise I made, O Theophilis, concerning all that Jesus began both to do and to teach until the day in which he was received up." "All that Jesus *began* to do and to teach": the earthly ministry was only a beginning: Luke intends to carry on the story—to write yet further of the acts and teaching of the Lord Jesus through those in whom he lives. To the Evangelist this book is not a record of "acts of the Apostles." He gave it no title: someone else inserted the title long afterwards. If Luke had chosen his own title, it might have been "The Acts of Jesus (continued)" or what amounts to the same "The story of the activity of the Holy Spirit." And if it be asked what were the tokens of the presence of the Spirit, we can only answer—passing over all that was local, or temporary or occasional—that the coming of the Spirit meant reality, warmth, living interest, enthusiasm. Wherever the great experience had come, cold routine, formal profession, indifference to the welfare of one's fellow-Christians and fellow-men, were impossible. And because the gift meant so much, it meant more also; it meant growing enlightenment in truth, and power convincingly to utter truth, for these always follow when faith is real and enthusiastic. Stephen had received this endowment in fullness; and we will seek this morning at the opening of this missionary conference to understand something of the Holy Spirit in the light of the record concerning

this man. And if we come to understand that the Spirit is not a perplexing dogma to be argued, but a personal power to be welcomed and used, we shall have gained the best that Stephen has to offer.

I

First then, I ask you to notice as underlying the story of Stephen this truth: that *the Holy Spirit is a gift for every believer.* The early church knew that; turn back a few chapters and you find the Apostle Peter on the day of Pentecost quoting an ancient prophet: "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit and they shall prophesy." But a subtle temptation runs through the whole of the later history of the churches: the temptation to let slip a belief that seems too great. We are prone to set limits to the Divine operation. We incline to treat the coming of the Spirit as if it were only a qualification for special ministry, or a grace conferred upon exceptional men under exceptional conditions; the sanctity of the simple human soul, its capacity to receive the Divine—this in our heart of hearts we do not accept. The Holy Spirit is given to "Stephen the martyr," we say, or to "Stephen the deacon"; and the record stands to contradict us. He is not endowed with the Spirit because he is a martyr; he becomes a martyr because of the presence that fills his life. He is not "a man full of the Holy Spirit" because he is a church officer; he was chosen for office because his fellow-members found him already Spirit-filled. The tone and temper of his life marked him as one in vital touch with the Lord Christ. I do not question—nay, I rejoice in the fact—that a peculiar grace of God, a help adapted to their special need, is granted to those who are summoned to responsible duties in the church, or called upon to face exceptional problems and trying tasks. Every true minister of Christ is conscious of that. How dare he otherwise face his sacred task?

I speak this morning with deep personal feeling: woe is me if I had dared without the special help of God to accept the responsibility which last week my brethren of all the earth laid upon me of representing our Baptist world-communion in these tremendous days! But while all this is true, let us clearly emphasize that no episcopate or priesthood, no pastorate or diaconate, has a monopoly of the deepest Christian experiences. Stephen as simple unofficial church member was already enjoying the fruits of the Spirit. For the Spirit works independently of ecclesiastical status, formal consecration, holy oil, or the laying on of hands: "the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." These are not the virtues of a limited group of persons; they are qualities to be found wherever honest men and women live in loyalty to Jesus Christ. We ought to cease talking of "secular" and "sacred" in the way we do; secular and sacred are qualities that attach not to things or offices but to persons. Where there are holy persons, they will hallow all with which they are concerned. The Spirit is for every believer; the simplest and most obscure life may be Spirit-filled.

II

Turn again to the story of Stephen, and note that nevertheless *the Holy Spirit is the indispensable qualification for service with the church.* Some time ago I read in the Cambridge Modern History a sentence quoted from an Italian historian concerning the Pope of Martin Luther's day, the accomplished, cultured and brilliant Leo X: "He would have made an ideal Pope had he added to these qualities some knowledge of the things of religion, and a little more inclination to piety, both of them things for which he cared little." Nothing wanting but knowledge of religion and piety! What means such a verdict except that everything was lacking? A man with little care for religion or piety acting as chief bishop in Christendom! How disastrous a departure from the standpoint of the primitive church! There men strove amid the confusions of the world to lead godly lives in all sobriety

and honesty; and above all they aimed at giving full expression within the church to the highest convictions and ideals. In many of the circles into which they were obliged to enter it was impossible to secure the full expression of the will of God; but in the church there should be found a loftier temper, and from the church His light should shine forth undimmed. In other words, their position was much like ours. We are often involved in groups that as a whole are incapable of fully manifesting a Christian outlook and purpose. Our political associations bring us alongside individuals with "an axe to grind"; our business connections include those whose god is the god of "getting on" at any cost; in artistic or literary circles we find ourselves side by side with many who have no sympathy with our faith. These groups as groups cannot display the ideal life; the secular temper too widely prevails. Amid such conditions the Christian is called upon simply to let his own light shine, to preserve the purity of his own influence. But in the church it should be otherwise. Here should be found the noblest society on earth! Alas! for the church that fails to cherish the Divine life, and sinks to the level of one more worldly institution among others!

The church will not fail so long and so far as its members welcome each for himself the Holy Spirit, and therefore are able to find among themselves men and women of the quality of Stephen to fill every office. Think you that the application of the Apostle's word, "Look ye out . . men of good report full of the Spirit and of wisdom," was exhausted with the election of the Seven? Rather should we say "Here is a permanent law, an abiding ideal"—a ministry indwelt of God: elders, deacons, Sunday-school teachers, every worker in every department realizing that his or her life is governed by the Lord the Spirit. I trust that no Baptist church—I would fain hope no other—would elect to office one of whom it was known that he cared little for religion and piety: yet we are always in danger of thinking too meanly of the church. We are tempted to lay overmuch emphasis on wealth or social standing or mental culture—excellent ancillaries in Christian service, but if the essential is lacking, they should

count for nothing and less than nothing. The Church is Christ's society, his instrument for saving the world; very noble should be our thought of the fellowship of those "called to be saints."

"O make Thy Church, dear Saviour
A lamp of burnished gold,
To bear before the nations
Thy true light as of old."

III

Again, the study of Stephen suggests—this is my third point—that *the Holy Spirit is the living interpreter of the will of God.* That is the shining truth of which the Society of Friends has laid hold, but it is not the exclusive property of that Society. It belongs to essential Christianity. "When he, the Spirit of truth is come," said Jesus, "he shall guide you into all the truth." "He shall take of mine, and shall declare it unto you." The inner light is given to the receptive soul; spiritual instincts are purified and strengthened, and a broader and more gracious, a deeper and more powerful, vision of truth is imparted. Have you realized how strikingly all this appears in the story of Stephen? He was a courageous innovator, a man not content to follow traditions and customs, but resolute to sink down to fundamental principles, and to apply them without fear. (That is what Fundamentalism ought to mean). To keep to the language of scripture, Stephen was one who received the teaching of the Spirit concerning the things of Christ. He welcomed them with open mind and heart, and he obeyed "in scorn of consequence." Did you ever ask why he became the first martyr? It was no accident. From their own point of view the High Priest and his friends were right. Stephen was far more dangerous than Peter and the other Apostles. For Peter and the others had not yet realized the meaning of their faith. "Go ye into all the world, and preach the Gospel." They had not done it: and they did not until they were driven. Peter and the rest were still in slavery to Jewish traditions; we read on a few chapters, and find Peter saying "I have never

eaten anything that is common or unclean." Yet the Gospel of Mark, which is really the Gospel of Peter, records a word of Jesus that "made all meats clean." He had completely forgotten that! Jesus had spoken to a Samaritan woman, blessed a Syrophoenician, praised the faith of a Roman centurion, and declared that many should come from the east and west, and sit down with Abraham and Isaac and Jacob in the Kingdom of God. Yet his dull followers remained in Jerusalem, apparently ready to pass their lives there, irresponsive to the call of the world. They went to the temple to pray at the regular hours; they observed all the customs, and they were devout Jews in all things. They almost gave the impression that they had merely added a sentence to their creed, that Jesus of Nazareth was the Divine Messiah. But what the "good news" meant these slow pupils of Jesus were far from understanding; they had not yet rid themselves of the outlook of Judaism. How comes it that the only person in the book of Acts to call Jesus by his own favourite name, "the Son of Man," is Stephen? The reason is that he is the first to realize that the Christ is no mere Jew, but the Saviour of the human race. The great vision of men of all nations and tongues and climes redeemed in Christ had come to him. He knew that Christianity was far more than a slightly modified Judaism. They were false witnesses who charged him with saying, "Jesus of Nazareth shall destroy this place and change the customs which Moses delivered," but the charge owed its force to the element of truth that was in it. Stephen himself had given his enemies an opening, for he had grasped in all its significance the teaching of the Master, that neither in this mountain nor in Jerusalem, but in spirit and in truth, should men worship the Father. And what he learned he preached. There is a sense in which he is the first advocate of Christian missions. He did not go forth—his career was prematurely cut short; but the world-saving love of Christ had thrilled him. He is the precursor of Paul; in him the new wine had burst the old wineskins.

It will do so, my friends, wherever and whenever the Divine Spirit is really and powerfully present. There will al-

ways then be a living message for living men and for actual conditions. No formal orthodoxy will suffice. The preacher will not be a "Sabbath drawler of old saws." He will know, and his people will know, that "the word of God is quick, . . . sharper than a two-edged sword;" and he will utter a message to the actual conditions of his hearers. He will know that Christ is not bound by the fashions and the time-honored proprieties of any church. We have learned the great truth that Stephen gained through the Spirit of Christ, that Jewish legalism and narrowness bind no longer; the Gospel is for every man. We have learned with Stephen the *extensive* significance of the Gospel; but have we learned its *intensive* significance? It has its application not only for every man but for every detail of life. The authority of Christ knows no limits; He is Lord of all. Into His all-judging presence we must bring every interest, personal or collective. The newspaper press may discuss economic issues, labour and wages and so forth, without reference to religion; the Christian cannot. These things concern men and women "for whom Christ died." We are not getting to the heart of them unless we take account of those soul-values for which Jesus cares supremely. The political relations of men: these are not for Christians—as Baptists with their history will surely understand—merely secular interests. They are to be judged by the scope they offer for that full life in which every human being enjoys the rights of a free and responsible child of the Heavenly Father. "Art for art's sake" is nonsense; no separate interest of human life is entitled to an autonomy that leaves it out of relation to the supreme ends of living. Art also must promote the good life. So with all else. Of Christ it is verily true—to adapt the ancient word—that to him nothing human is foreign. Extensively and intensively the whole range of life lies within his authority. His Spirit must permeate all.

"Thine are the loom, the forge, the mart,
The wealth of land and sea,
The worlds of science and of art,
Redeemed and ruled by Thee."

IV

And now finally, I ask you to note that *the Spirit of God is the Revealer of the Unseen.* Stephen sealed his testimony with his blood. Others have done as much. There have been martyrs outside Christianity as well as within. And within Christianity men have died not only for truth and progress, but for error and stagnation. All that self-sacrifice in itself proves is the personal honesty and courage of the sufferer. But Stephen is not only the earliest Christian martyr: he is typical of the true witness for Christ. It was for love of his Saviour that he died, and because he had learned from that Saviour love of all men. For no sectional belief or ecclesiastical form or traditional creed did he forfeit his life, but for loyalty to the very heart of the Gospel, that "the grace of God hath appeared bringing salvation unto all men." And because that conviction had been awakened in his soul by the indwelling Spirit, and because he had lived in conscious communion with his Lord constantly learning of Him, there was vouchsafed to Stephen a crowning vision. Life's crises, my friends, are prepared for by the mood of our common days. He that as private member of the church, as deacon, as preacher, has been "full of faith and of the Holy Spirit" sees with the illumined eye of the soul the open heaven, and the Son of Man standing at the right hand of God—not "sitting," someone has noted, but "standing," as if to welcome His faithful servant. And he that gazes serenely on the Son of Man will not refuse to die. Bigots may rush upon him in anger, in frenzied haste to silence his voice in death; but before they silence him he has offered his calm prayer, "Lord Jesus, receive my spirit;" and as they turn homeward even their hardened consciences are disturbed by the thought that they have killed a better man than themselves, for they are haunted by his last cry—the final prayer that was choked in death: "Lord, lay not this sin to their charge." Stephen had lived in the power and light of the Spirit, and he was Christly in his death.

I would not trouble to preach about Stephen if his story were just a fragment of history—something that concerns

a man in a distant land and a far-off century. But it is my conviction that, in very truth, all that Stephen possessed may be ours. The Holy Spirit is available for every believer in present-day America, no less the strength and inspiration of our pastors and church officers, and amid the complex problems and formidable challenges of our times, no less really our guide into all the truth. And to live with Jesus Christ, governed by his Spirit, is to be sustained always and everywhere by the sense of the Unseen, so that in the day of crisis we shall not fail, and the vision shall be most radiant when the need is sorest. If we truly believe in our Lord Jesus Christ, must we not seek for ourselves the great experience of Stephen?

"Come, Holy Ghost, in us arise,
Be this Thy mighty hour;
And make Thy willing people wise
To know Thy day of power."

The Importance of Ecclesiology to Baptists

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We live in a day when we talk about re-thinking everything, and perhaps do not do any too profound thinking about anything. So while we claim to re-think this, that and the other thing, I suggest we need to re-think the fundamental principles of our Ecclesiology.

I think I see some very good reasons why we should re-interpret our Ecclesiology to ourselves and to the world.

One is that there is a renewed interest in this question. The effort to find a basis on which Christians can unite has led to a new realization of the importance of Ecclesiology and a fresh examination and discussion of this question. This discussion is not finished; it has probably just begun. Such books as Dr. William Adams Brown's *The Church Protestant and Catholic,* and W. J. Sparrow Simpson's *The Catholic Conception of the Church* and R. Newton Flew's *Jesus and His Church* are an indication of this renewed interest. As Dr. Flew has suggested, this discussion of Christian union has led men to see that there can be no union until there can be at least agreement on the fundamental conceptions of the nature and functions of the church. When we begin to talk about the union or reunion of the churches, there must at least be some agreement as to what constitutes a church and what its nature and function in the world are.

Now this discussion is good. It should go on. It should go on in a friendly and Christian spirit, but it should by all means go on. It should go on among Baptists in order that we might come to a better understanding and closer agreement among ourselves, and in order that we might make ourselves better understood by others. We should also give close heed to what others have to say on this question in order that we might see what agreements we might have with them and what disagreements. Frank and friendly discussion is the

best means for coming to a better understanding among ourselves and with others.

Another reason that Baptists should give attention to Ecclesiology lies in the fact that they are not an ecclesiastically-minded people. It may sound somewhat paradoxical to say that we should give attention to Ecclesiology because we are not an ecclesiastically-minded people. But a little thought will reveal the truth of the statement. We should re-think the fundamentals of our Ecclesiology to guard against becoming an ecclesiastically-minded people.

By saying that Baptists are not an ecclesiastically-minded people I mean that they do not believe that Christianity is in essence an institution or organization. Dr. Simpson in his recent book, *The Catholic Conception of the Church,* argues from the New Testament and from history to prove that Christianity is fundamentally institutional in character. He holds that the institution logically precedes the individual and that the individual gets to Christ through the church. This assumption seems to be fundamental to his whole discussion. Baptists hold that Christianity is fundamentally personal and spiritual rather than institutional and ecclesiastical. And Baptists perhaps would generally agree that when Christianity is made to be fundamentally an ecclesiastical or institutional matter rather than personal and spiritual, then the nature of Christianity is perverted. To the extent that Christianity is made fundamentally an institutional matter, to that extent does it cease to be Christianity. Otherwise stated, unless Christianity is personal it is not Christianity. This is what I mean by saying that Baptists are not ecclesiastically-minded. They are not ecclesiastically-minded *in the sense* that they hold that the church is the outgrowth and expression of personal fellowship with God. The personal fellowship of individuals with God as revealed in Christ is logically and chronological prior to the church rather than the other way. When Jesus was on earth, he did not first establish the church and then through the church bring individuals into fellowship with God. Rather did he first bring

individual men to know God and the church resulted from their personal knowledge of God.

This was involved in what Dr. Mullins used to contend for as the competency of the individual soul under God in religion. He maintained that the individual soul as a spiritual person is capable of fellowship with God as revealed in Christ. The church is used of God to bring men to a knowledge of himself; but this is not due to the fact that God has given ecclesiastical functionaries *as such* the power to communicate a knowledge of himself to others. Ecclesiastical functionaries may have the power to lead other men to know God; but if they do have this power, it is due to the fact that they have a knowledge of God in experience and not to the fact that they are ecclesiastical functionaries. Making a man an ecclesiastical functionary does not give him a knowledge of God or the power to bring other men to know God. Knowing God is a personal rather than an institutional matter. So is bringing others to know him.

This is fundamental in the Baptist interpretation of Christianity. And since this is true, Baptists needs to keep ever before their minds the relation between a knowledge of God and church life. Hence they need, as I see it, a new statement of their ecclesiology.

Another reason that we need to restate our ecclesiology is this. Our organizations are becoming more complicated and extended. At least this is true in America. And this is true both of the local church and of denominational life beyond the local church. With this growth of organization, we need to ask ourselves: Are we remaining true to our own principles? Are we maintaining the true genius of our life and history or are we in danger of losing ourselves and our principles in the machinery of organization?

I do not mean to say that a certain thing is to be retained because it is customary or that no new features are to be allowed in organization. But I do mean to say that, if our principles are sound; if we have had a reason for a distinct place in the world: then we had better not allow the expediencies adopted because of our modern situation to cause us

to drift away from our principles. It is conceivable that we might allow the pressure of certain influences in our situation to lead us to adopt certain forms of organization and methods of procedure that would be inconsistent with our fundamental principles. Then we might modify our principles to correspond to our changed practice. Doctrine, instead of shaping practice, may be made to conform to practice or be shaped to justify practice.

Baptists need to be on their guard with reference to their ecclesiology because there is a closer relation than is usually recognized between Ecclesiology and Soteriology. There is a vital connection between the idea of the church—its nature and function—and the doctrine of salvation. I believe that a study of church history will justify the statement that the simple unmixed gospel of the grace of God has never been preserved in the world apart from a spiritual, democratic church polity and a ministry that corresponds. A thesis recently submitted in the Southwestern Seminary for a Th.D. degree by Rev. S. A. Newman proved rather conclusively that in early church history the doctrine of salvation by grace was perverted because of the development of a hierarchical ministry. The development of the office of bishop with sacramental functions perverted the gospel of the grace of God.

It is no accident that the churches of the New Testament were simple, spiritual democracies. A democratic church is the direct result of the absolute lordship of Jesus Christ. Jesus said to his disciples: "One is your master" (Matt. 23:10). The emphasis is on the *one*. Christ stands as the only Lord of the Christian. He claims absolute lordship over the Christian. He allows no rivals. His lordship excludes all others. No man can serve two masters. Jesus is the Christian's only lord.

A direct corollary of this is that under him all men stand, in all essential respects, on a level. No man must be allowed to come between the Christian and his Lord. I heard a man say a few years ago something like this: "Some people claim that the church is a democracy. No, the church is not a democracy. We serve Christ, the Lord." Certainly, we

serve Christ and we serve him as Lord. But it is not true that this excludes democracy in the church. Rather does it imply democracy. Would it be too strong to say that it *demands* democracy? I maintain that the only form of church polity consistent with the absolute lordship of Jesus is a democratic polity. This is true because the fact of the Christian's loyalty to Christ precludes his acknowledgement of any other lord in the spiritual realm.

I heard another man say, a good many years ago, that we would never have democracy among men until we, first of all, had theocracy. That stands for a true insight. The sovereignty of God brings men down to a common level. A sovereign God must bring sinful men down before he can lift them up.

The sovereignty of God is the sovereignty of his grace that saves. When men come to see themselves sinners saved by the grace of God, all artificial distinctions melt away. In the kingdom of God's grace there are no high and low classes. All are high and all are low. All have been brought low in sin. In this respect, there is no distinction among men. Then all are lifted up who are saved by his grace. James says that Christians should not make distinctions among themselves as between the rich and the poor (Jas. 2:1ff). God has chosen the poor to be rich in grace and to be heirs of his kingdom.

Democracy in the church of Christ, then, is not an incidental or accidental matter. I believe in democracy in the church, not simply on the ground of certain texts that can be found in the New Testament which indicate that the churches of the New Testament were democratic in their organization. These proof texts are to be found in the New Testament and they are not without significance. Their main significance lies in the fact that they are appearances on the surface of deep underlying principles that belong to the structural foundations of Christianity. These structural principles are of the essence of our religion. When they are perverted, Christianity to that extent ceases to be Christianity. It becomes something else.

This structural texture of Christianity as a spiritual democracy is seen in the teaching of the Book of Hebrews that

Christ is our exclusive and all-sufficient High Priest, who opened up the way for all men to God in his once-for-all offering for sin. In Judaism only the high priest, once a year, could enter into the Holy of Holies. He must carry blood to offer for the sins of the people. But now Jesus our great High Priest has made an offering for sin that is once-for-all in its character. It is sufficient for all men of all times and ages. Any sinner now can enter into the presence of God in the name of Jesus and obtain mercy for his sins. The sinner is not dependent on any earthly priest or ceremony or "sacrament." All that God asks is that he shall come with a penitent and humble spirit. This was symbolized when Jesus hung on the cross by the rending of the veil from top to bottom. This rending of the veil was from top to bottom, signifying that the way into God's holy presence was opened up by God's power and grace, not by anything that the sinner or any Jewish priest could do for him.

Christianity is thus a spiritual democracy by virtue of its being Christianity. It is democratic because it is a religion of spiritual redemption—a religion of grace. Paul teaches that salvation by grace does away with all boasting (Rom. 3:27). He goes on to say in Rom. 4, that if salvation were by works there might be ground for boasting. In that case, there might be high and low in the church. But now it is not so. Now we have one Master and all we are brethren. No man can claim admission into the presence of a holy God on the ground of his own works or achievements. He must come as a sinner suing for mercy. Christ came not to call righteous men but sinners to repentance. And sinners have no ground for boasting in the presence of a holy God. They can only receive what the grace of God gives.

This character of Christianity as a spiritual democracy lies also in the indwelling presence of the Spirit. Paul's favorite expression for the church is that it is the body of Christ. It is indwelt by Christ through the Spirit. By faith he resides in the hearts of his people. He embodies himself in them. They are his temple, his sanctuary. In the Old Testament God met his people in the temple. There he dwelt, met his

people, answered their prayers, forgave their sins, received their worship. Now the people of God constitute his dwelling place. He lives in them, receives their worship, forgives their sins. In them he makes himself visible to the world and through them mediates his presence to the world.

This makes the church a spiritual body. It is a body by virtue of the fact that it is inhabited by the Spirit of Christ. Every true member of the body is indwelt by the Divine Spirit. This makes the church the body of Christ and also makes it a democratic body. The Spirit indwells the whole body in order to make the will of Christ known to the body and in order to empower the body in doing the will of Christ.

The hierarchical conception of the ministry is that the Spirit gives wisdom to the official class of the church and they are authoritatively to direct the church in its activities. The democratic conception is that the Spirit dwells in each member to make known through the body as a whole the will of Christ. According to this view, a man has the Spirit not because he occupies an official position, but because of the sovereign will of God and because of personal relation to Christ. The possession of spiritual wisdom and power is not an official but a personal matter.

In this sense Baptists do not believe in an "authoritative" church. They do not believe that there is any "authority" that can be handed down from church to church or bishop to bishop by virtue of which the bishop or any other functionary in the church can mediate salvation or spiritual blessings to men. The Spirit of God is not given that way. And when any such "authoritarian" conception enters into our ecclesiology the spiritual and ethical nature of Christianity is to that extent perverted.

This does not mean that all members of the church have the same spiritual power or are given the same function in the church. Every member has his function assigned by the divine will and is given the spiritual qualifications to perform that function. Some are given the function of "governing," but this "government" is to be effected, not as a

matter of authority that must be obeyed, but as a matter of free spiritual leadership and influence. The officials in a free spiritual democracy do not "lord it over" God's heritage, but they exercise spiritual influence which men follow or not as they discern and choose.

The spiritual, democratic nature of Christianity is in line with the fundamental laws of personality. God's concern is for persons not institutions, or ecclesiastical systems. Jesus said that the Sabbath was made for man, not man for the Sabbath. That same principle holds for all religious institutions. Institutions exist for man, not man for institutions. The fundamental values of this world are spiritual and personal. God's concern is man. Man is self-determining. He can only develop and become what God wants him to be by growing in self-control and self-determination. God's program of redemption includes the development of redeemed persons in the image of Christ. Such persons can grow only as responsibility is put upon them.

The objection is sometimes raised to a democratic church polity that it is not efficient. Well, it is not as efficient in some respects as some other forms of church government. Neither is democracy in political affairs as efficient at times as a dictatorship. Men can be more quickly and more efficiently regimented under a dictatorship. Where men are allowed to think and speak for themselves, they often move more uncertainly. Economic and political regimentation is often surprisingly rapid and effective under a strong dictator or a unified group of efficient men in authority.

But would we in America for that reason want to exchange our free democratic institutions for a dictatorship? When we say that a certain form of government is more efficient we need to ask the further question: Efficient for what? The efficiency of an institution is to be determined in relation to the proposed end. When one says therefore that a free spiritual democracy in religion is inefficient, we need to ask: What is the end in view? What is the church for? What is God's purpose in his providential control of the world?

As stated above, his end is the development of persons in the image of Christ. That is the end he has in view in his providential government of the world. That is the purpose of his kingdom. His church exists to promote the ends of a kingdom of redemption.

Now, as Baptists we maintain that for the purpose of developing men in the image of Christ, a spiritual democracy is the most efficient form of church polity.

It might be granted, for instance, that under many circumstances some other form of church government would be more effective for raising money than a democracy. But is raising money within itself an end? By no means. Two other questions are always more important than the amount of money raised. One is the question as to the effect that giving the money has on the giver. One can not thoughtfully read the New Testament statements on giving without being impressed with the idea that this was one of the main things in the mind of Jesus and the apostles. They were always concerned with the effect of giving in the spiritual life of the giver.

Another important question is this: How will the money be used? To what spiritual purpose will it be devoted? The purpose of giving is not that an ecclesiastical hierarchy or denominational board will have large funds to invest or handle. Large funds may sometimes be used to perpetuate an ecclesiastical hierarchy when the perpetuation of such a hierarchy may not at all promote the ends of the Kingdom of God. The same thing may be true of denominational boards and their activities. Hence giving should be done so as to develop the Christian character of the givers and so as to promote the ends of the spiritual kingdom for which Christ lived and died.

Thus we come back to the statement that God's purpose in his Kingdom is the development of spiritual persons in the image of Christ. And we believe that this can be best done in a free, democratic polity. This polity will work only with a spiritual constituency—that is, a constituency under the control of the Spirit of God.

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We have tried to show in this article that the question of church polity is not a question of small importance to Baptists. The church is essentially a spiritual democracy. It is such by virtue of the nature of Christianity. The church must be such if Christianity is true to itself. If the church is to be a true expression of the nature of the gospel of grace revealed in Christ, then the church must be a spiritual democracy. To make it other than this is to head in the direction of perverting the gospel of the grace of God. It is to put church polity out of line with the religion which it is supposed to embody. Church polity should both embody and preserve the fundamental character of the gospel of Christ.

The Status of Race Relations In New Orleans In 1939

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A Study in Mores*

This survey has been made in order to canvass the field of behaviour, both permitted and required, for the Negroes in the city of New Orleans in the year of 1939. Such a study may throw some light on the social interaction of the Negroes and the white people elsewhere in the South, though there are situations and areas which are peculiar to New Orleans. Also, it may furnish an interesting comparison with what is taking place in the North.

On the personal side, who has not felt more or less acutely the pertinency of the question as to what is proper and what is not proper in relation to the individuals of other races? One may not have inquired into the deeper meaning of the accepted customs, nor have gone into the reasons why these have come to be practiced, nevertheless he has felt at times their regulating power and even their compulsion.

In this connection it is interesting to observe that Herbert Spencer was the first man to point out the fact that social relations are controlled by the practices, customs, and standards which prevail in social intercourse.[1] Since his day sociologists are beginning to apply the discovery in a thoroughgoing way to race relations.[2] The work described here though limited by space and time, and handicapped to some extent by lack of precedents in approach, is a case in point. But this will become more evident as the procedures and results are stated.

The Method of Approach

At the beginning of the survey the problem arose as to how the field might be broken down in order to secure tangible

[1] Spencer, Herbert, **Principles of Sociology,** Book Two, Chs. 1, 2.
[2] See Sumner, W. G., Folkways, pp. 8, 474; but especially: Doyle, B. W., **The Etiquette of Race Relations in the South,** University of Chicago Press, Chicago, 1937.
* Paper read before the Louisiana Academy of Science, May 1939.

results. Now, two approaches have prevailed in most treatments of current mores, one the *historical* and the other the *psychological.* The former seeks to find the meaning of present practices in the light of what has taken place in the past. Consequently, it traces the steps in change, notes the range of continuity, and points out the differentials in terms of history.[3] The latter studies the beginning of social interaction in the age-cycle of childhood, where the crust of convention is least felt and where native intercommunication is most likely to be found in its purity.[4] Or it takes up the matter of attitudes in other situations and applies scientific tests to get its facts. Roughly, the historical approach tends to accentuate general trends, while the psychological seeks to get at specific motivation of action—though inferences and references are not left out. Both of these methods are valuable and promise material contributions in the future. However, another approach was chosen for the present survey. It may be called the *functional* method, for efforts have been made to find out how mores are functioning at a specific time and place today. History and psychology, however, are not ruled out in this approach; nor are economics, education, religion, and whatever else may do yeoman service. Such verbiage, though, may well be laid aside as it sounds rather ambitious.

Mapping Out the Field

Next in order for the survey under consideration came the mapping out of the field. After several "drawings" it was decided that the "Areas of Functioning" were to be broken down into *Institutions, Race Relations in Social Stratification,* and *Natural Areas.* Under the first were grouped medical, economic, educational, religious, legal, and political service

[3] See Brown, Ina Corinne, **The Story of the American Negro,** The Friendship Press, New York, 1936; also: Eppse, Merl R., **The Negro, Too, In American History,** The National Educational Publishing Co., New York, 1938.

[4] See Lasker, Bruno, **Race Attitudes in Children,** Henry Holt and Company, New York, 1929.

centers. Under the second came unskilled laborers, semi-skilled workers, and professional groups (doctors, lawyers, journalists, teachers, ministers, etc.). Some overlapping, of course, was unavoidable here. The last category has reference to centers of population where Negroes are largely predominant. These are called "Natural Areas."

Making Contacts and Securing Information

Up to this point the work, though necessary, was largely preparatory. The next step was by far the hardest and took the most time. By degrees, and as useful experience was gained, contacts were made, interviews were held, and information was secured. First, through careful selection of key persons—often through the recommendation of interested and informed people of community standing—contacts with important individuals were made by telephone and interviewed privately. Sometimes contact people personally prepared the way for this.

Secondly, the method of frankness was employed at all times in the interviews to secure desired information. Usually, also, the conversation was brought directly to the business in hand, and was concluded promptly. In one or two instances resistance—due to suspicion or prejudice, or failure to make a proper preparatory approach on the part of the interviewer—had to be overcome. However, generally speaking, the contacts were fruitful, and generous information was secured. This was due partly to patient efforts in being tactful and to finding outstanding personal interests about which to group questions and organize information. In only two instances were persons who were interviewed very curious to know the views of the inquirer and to have him agree with them; one a politician and the other a real estate broker. The most embarrassing experience of all—and the only one of its kind—was having to serve as referee in an inter-racial conflict where a student and a servant were involved; but pertinent information was the reward even here.

Now let us turn to the sections of the survey.

I

Race Relations in the Institutions

Medical service centers. There are eight hospitals, with clinics in the city of New Orleans; five private, one federal, one municipal and one state. None of the private hospitals for whites have wards for Negroes, except the Illinois Central Hospital. Negroes are treated solely in emergency cases, with the one exception, and then are sent on to medical centers which care for them specifically. There is one private hospital which ministers only to Negroes. The state and municipal hospitals have Negro wards.

Within the last five years an innovation has been effected whereby Negro nurses are now used in the Negro wards of the state hospital. Some Negroes hope for Negro doctors here also.

In the private Negro hospital sometimes white surgeons are called in to perform operations. In these situations the attending Negro nurses are addressed as "Miss———" and the Negro doctors, "Dr.————."

Negro doctors are not allowed to be members of the white medical association in New Orleans. A Negro in a position of executive leadership (serving the medical profession) speaks of this as economic discrimination.

Economic service centers. Here belong hotels and restaurants; trains, buses, street cars, and taxis (including stations); stores; "streams-of-supply" service agencies, such as gas and electric companies, milk and ice agents, etc.; employment agencies; and brokerage and insurance agencies.

Wherever transportation is involved rigid segregation generally prevails. There are different waiting rooms for Negroes and whites; with different windows for purchasing tickets, separate rest rooms, and separate drinking fountains, etc. The two groups ride in different railway cars, and eat at separate lunch rooms, though there are not two diners on railways.

In actual practice, however, the segregation is not absolute. In street cars, for example, the colored and white people

enter and leave by the same doors. Also, the small board screen bearing the legend, "For Negroes Only"—and scarcely noticeable in its lettering—is moved from seat-back to seat-back as the Negroes fill the rear of the car and advance forward. Often a line of Negroes seated on the right or left of the aisle will be parallel with white people on the opposite side, where the screen has not been moved up. When cars are congested, as frequently happens, it is not unusual to see a Negro and a white person holding leather straps side by side while they stand.

As to practices in buses, there are no signs, "For Negroes Only," though the Negroes sit in the rear of the carriers. They also enter and leave by the same doors as do the white people. Upon inquiring at the headquarters of a large interstate bus company it was learned that the bus driver has the legal authority to move any passengers and to tell everybody where to sit.

In regard to the trains, when a Negro buys a Pullman ticket where no segregation law prevails he may continue to occupy the Pullman through segregation territory. Otherwise the law forbids his occupying the Pullman. Negro servants, however, are permitted to stay in sleeping cars, provided they wear uniforms. At night they are given a compartment rather than a berth.

One prominent Negro of New Orleans provides an interesting exception to the above regulation. He purchases Pullman tickets in New Orleans regularly and rides with his family to and from Chicago, for example. Also the family recently rode to Dallas under similar conditions, though they were not permitted to enter the Pullman until they had left Alexandria. Furthermore, they had to leave the coach and walk on the ground until they got to the Pullman. This family are characterized by brown skin and are frequently taken for Spanish. Their name is distinctly French.

Only once has trouble been feared in the exceptional transportation case above mentioned. It took place in Georgia. The Pullman conductor inquired of the husband whether he anticipated his little girl's crying that night. The

conductor proposed a drawing room, if the family desired it. And it was forthwith occupied.

Hotels and restaurants, bars and saloons generally also observe the regulations on segregation. Centers of assignation, too, show places for white people and places for colored, though there are no rented houses catering solely to the latter.

In the stores of the city "catering" is the practice. Only two large department stores serve the Negro public as well as the white. In the others, Negroes may purchase under the same conditions as white people; but they are seldom seen in the stores, and it is quite unusual to find their names on the credit books. In one of these stores an elevator boy reports that he has occasionally seen Negroes drinking at the white fountains, for there are no separate fountains.

One of the department stores which has a large Negro patronage has Negro elevator boys and Negro truck drivers. This is not true of other stores. The credit manager says that Negroes buy on credit more than do white customers; they are almost 100 percent moral risks (in paying); and they buy under the same conditions as white people.

The "streams-of-supply" service agencies make no discrimination between whites and blacks. There are milk, ice, and bread agents, however, who are Negroes and serve the Negroes exclusively. Employment agencies which are most effective are largely set up by the federal government. Through the W. P. A., innovations have come whereby there is no discrimination against Negroes in wages, hours, and types of work. This policy has revolutionized the service of Negro laborers in white homes and on public jobs, changing attitudes of both races, modifying requirements, and influencing the quality of work. In general it has made for co-operative bargaining, and tends to upset the traditional relation of domination and submission in racial interaction.

As to brokerage and insurance agencies, theoretically there is no difference in the treatment of the Negroes and the whites. "Over the counter," as one land broker said, "the Negro and the white man are on the same basis." Actually, however, the Negro has no moral risk privileges, and—as ex-

plained—due largely to his history and manner of life. Not more than 50 percent will be loaned on Negro property, whereas 80 percent is loaned on white property.

The property segregation law in Louisiana was declared unconstitutional yet the principle is still practiced because it is imbedded in current mores. By this unwritten law, areas which are largely Negro areas in property ownings or rentals must become more and more homogeneous, while sections which are largely white communities must do the same.

Insurance companies which exploit Negroes also do the same to the credulous and unskilled white people. It is not so much a matter of race as a matter of economic status, education, etc.

Educational service centers. Segregation obtains in the area of schools and playgrounds. Also obvious differences occur in equipment and quality of programs. For example, there is no public kindergarten for Negro children. There are only two playgrounds and one swimming pool. The high school building was condemned for whites before being turned over to the Negroes. It is so inadequate in size that the platoon system has to be used for the pupils. The grammar school boasts of being the largest of its kind in the South, yet the building is a frame structure, with poor sanitation, light, heat, etc.

The compulsory attendance method in education is completely nullified in New Orleans, for there are no truant officers associated with the juvenile court of the city.

In three private schools for Negroes, white teachers are not uncommon; at Gilbert Academy, Xavier University, and Dillard. These institutions add considerably to the Negro's feeling of worth and also inspire respect from the white people.

Religious service centers. Segregation is carried out in New Orleans church life, as in other areas. In the Protestant churches it is complete, and even in the Roman Catholic communion a very large parish church has been built exclusively for Negroes. However, in other Roman churches Negroes are

allowed to occupy certain sections and to worship with white people.

Occasionally white people go to Negro churches for special services and sit wherever they wish. The same is not true of the policy of white churches in reference to Negroes, however.

The New Orleans Ministerial Union (White Protestants) does not permit Negro ministers to become members of the association. In the Roman Church there are Negro nuns and a few Negro priests ministering only to Negroes.

Segregation in religion not only applies to churches but to church institutions such as orphanages, community centers, and homes for the aged.

The writer attended a white funeral and a white wedding where the matter of segregation was involved. Servants in both instances came as spectators. The wedding took place in a church and the servants were permitted to sit in the gallery, though they wore white uniforms. At the funeral parlor, where the funeral occurred, the servant was allowed to sit at the front in a corner, though she wore a white uniform to mark her out as a servant.

Civic service centers. Segregation or isolation applies with civic service institutions. Negroes are permitted to go to concerts, lectures, etc., at the City Auditorium, but they must be isolated from the white people. Should the Negroes engage the auditorium for one of their own best artists they would be required to sit in the galleries and look on while the white people occupied the lower floor, even though there were only a dozen present. This is not true of other Southern cities of similar size; for example, Atlanta, Birmingham, Memphis, etc.

There is no public auditorium for Negroes in New Orleans except an old wooden structure which is a fire trap. It has poor sanitation, lights, and heating. There is not even an auditorium for high school occasions.

Legal service centers. Negroes are segregated in the penal institutions and are treated differently from whites by officers

in charge. Discrimination appears in the law courts, and sensational cases of injustice occur from time to time.

There are two practicing Negro attorneys in the city and, due to political innovation in a former state governmental administration, these are members of the state bar association. They pay their annual dues and are in good standing, but for policy's sake they do not attend meetings.

Political service centers. Due to the application of the "Understanding Clause" in the Louisiana Constitution, and its interpretation by the registrar of voters, only about 2,000 votes are cast by Negroes in New Orleans—out of a population of, roughly, 100,000 Negroes. This, say the Negroes, virtually amounts to disfranchisement or (better, perhaps) political injustice. Ward bosses say that Negroes are not allowed to vote in the primaries but that they do vote in general elections. They say it is illegal. An outstanding Negro lawyer says that only a certain number of Negroes are permitted to register, and these must work through certain prescribed channels.

II

Race Relations Among Laborers and in the Professions

In the field of unskilled labor separate unions for Negroes and whites, as units of the A. F. of L., exist generally. The C. I. O. in the fall of 1938 attempted by vote to unite the longshoremen in one division, including both Negroes and white people; but this move failed. During this time several very prominent political personages, both in the city and in the state, urged prominent Negro ministers to have their congregations avoid the C. I. O. The Negro preachers replied that they were interested in the proposition, but could not afford to divide their congregations. The point to observe here is the existence of a fair degree of race solidarity and the urge to self-determination among the Negroes, even though the C. I. O. failed in the vote.

At this juncture a very interesting phenomenon in race relations comes to light. The Negroes who work as longshoremen are a peculiarly virile lot. Through common agreements

they get the same wages as the white longshoremen and have equal opportunities to work. Also, they labor side by side with white men and drink out of the same water bucket. They use the same language and have the same status. Furthermore, it is not uncommon to see a Negro with a slightly more important position than a white man. For example, a Negro and a white man may be at work side by side on a winch, while a Negro gives signals, in loading and unloading a ship. The Negro signaler gives orders and the white man obeys, along with the Negro. A ship's mate reports that he has seen a Negro foreman in charge of a group of mixed white and colored longshoremen at Pensacola. He also says that the white longshoremen, through short-sightedness, have practically disappeared at Mobile, and the Negroes have taken over the work.

In the professions segregation prevails generally. However, the Negroes themselves have their own professional men who minister to their own race. In the case of the lawyers, as we saw, there are two Negroes who are members of the state bar association. One of these has tried a case before the United States Supreme Court. In this connection, also, attention should be called to the fact that one of the most prominent white law firms in New Orleans has a Negro man as a stenographer. It seems that he began as an office boy and worked his way to this position.

In the field of education, there is a strong Negro institution of higher learning in the city, with a Negro as president, and with a white man as one of his professors, employed by him—the only white person on the faculty. Several years ago this institution, under another name, employed a white woman for librarian.

Recently a meeting was held at another Negro institution of higher learning, and a prominent Negro lectured to the audience on new technical jobs and possibilities which are opening up for Negroes in the field of the professions, side by side with the white man. However, so far Negroes in New Orleans are confined almost exclusively to unskilled labor or to semi-skilled craft jobs.

This accounts for the fact that Negroes have a higher percent of unemployed than the whites and also apparently for the fact that the U. S. Government is paying out more money in grants to Negro families with dependent children than to white families in the city.

III

Race Relations as Reflected in Natural Areas

In this part of the survey efforts have been made to locate the Negroes of New Orleans in terms of residence; that is, geographically. From the angle of statistics, density and sparseness of population are known. For example, there are 29,907 Negroes per square mile in the sixth ward, and only 3,771 per square mile in the seventeenth. The average of the other wards, with the exception of two which are thinly populated, is 9,425 per square mile (see the "Research Department Bulletin," page four, Chamber of Commerce).

Roughly charted by map, homogeneity of residence appears in the area bounded by Dryades Street on the "river side" of the city; by Antonine and Toledano streets on the "uptown side"; by Broadway Street on the "lake side"; and by Erato and Julia streets on the "downtown side." There are also other "natural areas" such as the section from North Claiborne Ave., to Florida Ave., in the Sixth ward. "Pailet Town," on the "lake side" of Gentilly Road between Buchanan and Bruxilles Street is another example. The *Vieux Carré*, further, has a generous portion of Negroes, between North Broad Street on the "lake side" and North Rampart Street on the "river side." The ninth ward between Florida Ave., and St. Claude Ave., also has a large number of Negroes.

Away from the focuses of density in Negro residence, and along the "border" streets where population has a tendency to shift to white residence, it is not uncommon to see Negroes and whites live next door, or even in the other side (apartment) of the same house. Also, in some predominantly Negro sections white residences may be noticed. Exceptional cases of Negro families living in the neighborhood of whites,

or in the same house with whites are due either to the urbanization of areas which were once rural (a farm being originally owned by a Negro and the property continuing in the family when the area was incorporated within the city), or else to Negroes being servants in white families for generations (modification of slavery traditions) and so living in the rear of the "big house." There are a few instances of whites and blacks living next door or in the same house where the reasons remain obscure.

Investigations show that rentals are much cheaper for whites who live in mixed vicinities. One family who lived in a totally black community stated that the Negroes were better neighbors to them than white people, that Negro children were less destructive of white property than white children, and that they, further, had no reason to be afraid of ill treatment. Also they said that the owner of the house preferred their occupying the place. The shift in mores here is evidently compensatory, but it is significant.

The best Negro thought is disposed to sum up the geographical situation in New Orleans by saying that there is no segregation. Legislative segregation acts relative to property ownership and rentals were declared unconstitutional in 1927. However, brokerage firms still practice the same policies which were summed up in these old laws. In brief, the "unwritten" law is that areas which are largely black must become more and more so, while areas which are white must likewise become more and more white. Practically and actually the Negroes fear that with the increase of population in the city the tendency will become more and more prevalent for them to be restricted to localities which contain unsanitary houses. What the United States Government's new housing program will do toward correcting this remains to be seen. Incidentally, the housing program in New Orleans was begun at the instigation of the Flint-Goodridge Hospital (Negro).

Finally, in this connection, certain ecological facts must be recorded and their implications seen. First of all, there are intermittent invasions into the Negro areas on the part of

white people, resulting in definite ecological succession. Some of these invasions are due to the expansion of white institutions, some to real estate promotional schemes, and some to the growth of industry. For example, the Negroes living in the vicinity of Charity Hospital have been forced to leave because of the expansion of that institution. Many of them have flocked to the back side of the tenth ward and to other areas where flimsy houses and cheap living can be had. Also, the new housing project has temporarily dislocated many residents.

Generally speaking, a rough sort of stabilization in human symbiosis exists in the chief natural areas, though the pressure from the white neighbors at the borders is constantly felt, at least in the minds of the Negroes. When improvements of property come, whether on the part of the city (for example, in the paving of streets, the laying of new sewerage units, and the setting up of modern streams-of-supply) or of private capital, then white invasion threatens and migration awaits the Negro—migration to the fringes of urban life where standards of living are not out of reach. Here the Negro by sheer force of necessity faces a new situation. The personal adjustments, too, are often quite stressful.

Conclusions

Thus we have come to see something of race relations in New Orleans in 1939, especially as reflected in institutions, occupational interests, and natural areas. That they are changing, or rather are highly dynamic, is obvious. But to draw further conclusions is hazardous. For example, to say that the relation of domination and submission which has been traditional in the social ineraction of whites and Negroes in the South is approaching a more balanced equilibrium is to generalize on inadequate data.

However, inferences may be drawn and implications may be felt by the individual, and these will have some weight; but final conclusions will have to be suspended until more scientific spade work in fact-finding is done. This is the great task which now challenges us.

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The Essence of Christianity

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What is the essence of Christianity? This is an old question, but one that strikes with peculiar force upon the sensibilities of this generation. With the multitudinous voices of a divided and discordant Christendom all sounding at once, however, the question may be raised seriously as to whether there *is* an essential element in Christianity. Every church group—whether Greek Catholic, Roman Catholic, or Protestant—emphasizes its own distinctive doctrines and principles. Yet each of these religious bodies bears the name "Christian," and each contends that the differentiating principle for which it stands belongs to the essence of Christianity. The obvious result is, of course, that when these separate "essences" are put together there is no real essence at all.

So we may be sure that in our search for the essence of Christianity we shall not find it in the doctrines and institutions of the several religious bodies in divided Christendom. Nor shall we find it in the historic creeds or in the pronouncements of church councils. It is not to be found in the rites or ordinances, nor in the peculiarities of the various types of church government. It exists not in the historic statements of faith, whether ancient or modern, not in all the ecclesiastical documents for nineteen centuries past. It is not in manuscripts, nor in books, nor in archives, nor in the debris buried beneath the earth's surface. They labor in vain who go to these places seeking it.

Christ and the Christ-way of Life

Where, then, may the essence of Christianity be found? Can we say with any degree of finality that it has a distinguishing feature, and, if so, what is it?

When I was a student in the seminary I once put these questions, in writing, to several of my professors. As with one voice they answered, with only slight variations in form,

"Jesus Christ, and the life-transforming power found only in him." Then I asked a former teacher of mine in my student days at Watauga Academy, now a professor in an Eastern college, a man who has had more influence on my life than any other, save my own father. Here is his reply: "Probably the best answer is one word—*Jesus*. He is the essence of the distinguishing feature of Christianity. You might say that sonship with God, involving purity of heart, through Jesus, is the leading feature of the Christian religion. Certainly the pure heart, and how to get it, are distinguishing features." Then he gave me this practical definition of Christianity: "Christianity is the way to life, characterized by the fellowship of love with God and men; made possible by the truth revealed and the power released through Jesus; initiated in the forgiveness of sin and the unifying of man's nature and centering of his will on God; made progressive by power derived from union with the living Christ, which cleanses the life, transforms the character, and disciplines it through service; and consummated in the kingdom of heaven and the attainment of a blessed personal immortality."

Now, I affirm that this is solid ground. When I read these words I have a sense of satisfaction that only truth and right can inspire. And when I compare them with the life-experiences of the early Christians I have no doubt of their validity. Weigh these sentences from the New Testament: "God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life"; "if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new"; "the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death . . if any man hath not the Spirit of Christ, he is none of his"; "now abideth faith, hope, love, these three: and the greatest of these is love."

That is Christianity in a nutshell—a quality and way of life made possible by the Spirit of Christ in men. "God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath

not the life." As Dr. Walter Russell Bowie has well written, "If Christianity has something unique to give the world, it is primarily not a philosophy, nor even a program. It is the living figure of one by whom all its thinking and its planning are inspired. It is Christ." Even so. For Christ imparts to life a new inner character or quality which we call "eternal;" he makes life rich and abundantly worthwhile. Old things pass away, old attitudes and desires, old habits and forms of living; all things become new. Under his spell and through his power, one who has fellowship with him becomes "a new creation."

Now, this new quality and way of life that Christ imparts is more than a personal experience. It includes the whole of life. No one can possess the Spirit of Christ in any real sense apart from a vital relationship with his fellow men. Christianity is built on two great commandments. One says to love God with all our capacity for loving, and the other says to love our neighbor as ourselves. Thus Christianity is not and never can be purely personal; it is both personal and social. It includes the whole of life. Christ demands all that we are in personal character and all that we are in our relationships with men. The classroom, the office, the factory, the home, the farm,—all must come under the rule of Christ if we would be truly Christian.

That, primarily and essentially, is the essence of Christianity—Jesus Christ and a quality of life that only he can give, a way of life that only he can inspire. Christ at the center of life makes it over, gives it a new direction, changes its inner character. Christ in personal character and in society infuses a new spirit of love, binds men together as brothers, makes the world a better and happier place in which to live. "He that hath the Son hath the life." That is the essence of Christianity.

Faith in a Christlike God

If we seek now to break this essence up into its component parts, which we must do if we want to make it practical enough for our daily living, we shall find that in Christ and

the Christ-way of life is complete satisfaction for the deepest longing of our souls.

In the first place, to have the Son and the life that is found in him, is to have faith in a Christlike God. Certainly we need to have that kind of faith in this generation, when on every hand we find evidences of little or no faith at all, whether in God or man or in life itself. We are not lacking in our material wealth and magnificence; we have about everything that science can contrive and money can buy. But we are lacking in a great faith, a deep and abiding sense of God, the assurance of the things that are unseen and eternal. As Bishop Paul B. Kern has put it, "Our generation lacks depth. It has lost the perspective of eternity. It is no longer in awe before the splendors of the moral law. It is obsessed with liberty and scornful of obedience. It is well fed but undernourished. We are forever on the move but we do not arrive. We know the paths to power but we have lost the secret of the Lord. The fact is, we stand desperately in need of a new awareness of God. This alone can restore to our civilization its lost dignity and set its feet upon new paths of security and splendor."

Yes, we stand desperately in need of a new awareness of God. Like afflicted Job, bewildered and undone, this generation exclaims, "Oh that I knew where I might find him!" And there is but one satisfactory answer, the words of Jesus: "I am the way, and the truth, and the life: no one cometh unto the Father, but by me . . he that hath seen me hath seen the Father." Then to know Jesus is to know God—the God who is Christlike. To know Jesus is to know the God who loves and cares and forgives, the God who numbers the hairs of our heads, who notices the sparrow's fall, who rejoices when the prodigal returns. See Jesus as he took a little child and set him in the midst of his over-ambitious disciples, as he touched a leper and cleansed him, as he ate with publicans and sinners, as he championed the cause of the social and moral outcasts of his day, and you will see what God is like. Follow Jesus as he takes up his cross, carries it through the trials and hardships of his brief stay among men, takes it at

last to a knoll outside the gates of his beloved Jerusalem, and there lays down his life with the weight of the world's woe upon him, and you will know that you are in the presence of God. Surely, "God was in Christ reconciling the world unto himself." Then, as Dr. James Robertson Cameron has well said, "God is the eternal Christlikeness, and Christ is the grace and truth of God in fashion and in fulness as a man."

To say that God is Christlike is equivalent to saying that God is love, and it is correct to say both. But we must take care not to think of love as mere soft emotion or endearing sentiment. Love is charged with moral quality. It is rigid, sometimes stern, in its demands for purity and truth and goodness. Far from being meek and gentle, it may on occasion flash with anger at the unlovely thoughts and the impure lives of men. Love says, "Blessed are the pure in heart: for they shall see God." Love says also, "O faithless and perverse generation, how long shall I be with you, how long shall I bear with you?" Thus to say that God is Christlike is not to indulge in mere sentiment; it is to state a stern and rigid principle of the universe and of life.

Bishop Kern is right. Our age stands desperately in need of a new awareness of God—a God who is Christlike. For "this alone can restore to our civilization its lost dignity and set its feet upon new paths of security and splendor." But how is this awareness to be secured? The answer is not difficult: "He that hath the Son hath the life."

A Christlike Love for Men

In the second place, to have the Son and the life that is found in him, is to have a Christlike love for men. Not love merely for the members of our own family or our own class or our own race or nationality, but love for all men. Every time we are inclined to be snobbish or class conscious or race conscious we ought to get our New Testaments and go into our inner closets and shut the door. Then, alone with God and with our consciences, we ought to read passages like these: "And he came forth and saw a great multitude, and he

had compassion on them, because they were as sheep not having a shepherd;" "whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same is great;" "the Son of man is come to seek and to save that which was lost."

A moment ago we were thinking about the need for an awareness of a Christlike God. Now we are thinking about the need for a Christlike love for men. We need both, and the truth is that we cannot have one apart from the other. To employ a familiar figure, let us imagine religion to be a circle, with God at the center and the radii the souls of men. As we approach the center we are aware that the radii draw closer and closer together. So the nearer we come to God the nearer we come to our fellow men. And, conversely, the nearer we come to our fellow men, the nearer we come to God. We cannot consistently say "*Our* Father" so long as we are unwilling to say "*Our* brother." "He that hath the Son hath the life." To have the Son is to have a Christlike love for men. "He that saith he is in the light and hateth his brother, is in the darkness even until now."

Hope for a Christlike World

In the third place, to have the Son and the life that is found in him, is to have hope for a Christlike world. This hope is the incentive for Christian activity in all its varied forms. It believes that the principles of Christ are practical, and that they constitute the highest standards for personal character and social relationships. Every one who has this hope is assured that the way to a more humane, a more just, a more Christlike world is actually to practice the principles of Christ.

The New Testament standard for this Christlike world is in Jesus' teachings about the kingdom of heaven, or the kingdom of God—the rule of God in human hearts. This was the central note in Jesus' preaching, as it had been also in the preaching of John the Baptist before him. "And in those

days cometh John the Baptist, preaching in the wilderness of Judea, saying, Repent ye; for the kingdom of heaven is at hand." Great crowds were in attendance upon the Baptist's ministry, in spite of his rigid demands for transformation of life and character as a requisite to his baptism. A little later Jesus came and was baptized, then for forty days and nights was tempted in the wilderness. After that "began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand."

In a sense, the kingdom of heaven, or the rule of God in human hearts and lives, is the theme of the entire New Testament. Repentance, change of life-direction and purpose, readiness to meet the moral and spiritual demands of the reign of God among men,—this is the heart of the New Testament message; all the rest is commentary. Christianity is built on the belief that human nature can be changed, that God can dwell in human hearts, and that the Spirit of Christ can become operative in human relationships. Jesus taught his disciples to pray, "Thy kingdom come. Thy will be done, as in heaven, so on earth." Thy kingdom come—when? Come now! Thy kingdom come—how? Come as God's will is done in human hearts? Thy kingdom come—where? On earth!

To have the Son, then, and the quality of life that is found only in him,—that is, to be a Christian,—is to have hope for a Christlike world. The ideal may be far from attainment, but the Christian believes that Christ's teachings are practical, and that they are capable of being used when men and women are willing to give them a trial in their lives. To look for the kingdom of heaven miraculously to be dropped down out of the skies is to court disillusionment and despair. For it is not coming that way. It is coming when and as the will of God is done in human hearts, in earth as it is in heaven.

Now, if all this is to mean anything to us or to the world in which we live, it must first get into our lives. For Christianity is more than a philosophy, more than a system of ethics, more than a program of action. It is a spirit and way of life. To become real and practical it must somehow get

into personal character. And whether or not it does just that is for every individual to decide for himself. The problem that comes down to every one of us, then, is, Does Christ dwell in my own life? Do I, personally, have the Son, and do I have the life?

"God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life." And how may I have the Son? This way: "Behold," says the living Christ, "I stand at the door and knock: if any man hear my voice and open the door, I will come in."

The Relation of Church and State.

Clyde V. Hickerson, San Antonio, Texas

Jesus said, "Render therefore unto Caesar the things that are Caesar's and unto God the things that are God's" (Matt. 22:21). The Master in one brief sentence set forth the two-fold responsibility of man; he declared that there are two realms in which man must be loyal. He does not set civic and religious duties over against each other, but shows that each should have a worthy place in the life of every individual. Through the past nineteen centuries there has been a ceaseless conflict between the demands of Caesar and the ideals of Christianity. Government has often sought to claim the obedience that rightly belongs unto God. On the other hand, for long ages a powerful religious organization controlled the state. There are duties to be fulfilled in the sphere temporal but also in the spiritual realm. The state that provides much for the welfare of its citizens has the right to demand loyalty from them, provided that that allegiance does not infringe upon the devotion we owe to God.

World conditions are such today as to cause serious minded people everywhere to rethink the question of the relationship of church and state; and realize that there are more dangerous threats to religious liberty today than in many generations. Unfortunately there is a wide difference of opinion among Christian people as to the area in which the state and the church should function. This conflict within Christendom has made the reaching of a satisfactory solution to a vitally important matter a most difficult undertaking.

There are four main theories as to the relation of church and state. In the first place, it is both an ancient and modern claim that the state is the supreme authority over the entire life of its citizens. The opposite theory is that the church is supreme not only over individuals but over the nations. The third theory is a compromise between these two, that the church and state should be linked together in both the spiritual and political spheres of life. There is a fourth claim

which is distinct from these three and that is complete separation of church and state; that each should function in its own realm, and not molest the other; that there should be a free church in a free state.

Let us examine these theories in the light of history and the present world situation. From the Caesars to Hitler the claim that the state should have complete control of the whole life of man has been urgently advocated. Recent years have witnessed the extension of the functions of the state, which has resulted in some countries in the emergence of the totalitarian state. Increasingly the modern state is bringing larger sections of the common life of its citizens under its control. Dr. J. H. Oldham says that "The totalitarian state is a state which lays claim to man in the totality of his being; which refuses to recognize the independence in their own sphere of religion, culture, education and the family; which seeks to impose on all its citizens a particular philosophy of life; and which sets out to create by means of all the agencies of public information and education a particular type of man in accordance with its own understanding of the meaning and end of man's existence. A state which advances such claims declares itself to be not only a state but also a church." Such a conception of the state cannot be reconciled with the Christian view of life. The Christian believes that all authority is from God and the state stands under his judgment. "The Christian can acknowledge no ultimate authority but God; his loyalty to the state is part of his loyalty to God and must never usurp the place of that primary and only absolute loyalty." The dictators of the totalitarian states demand that no religion be taught that conflicts with their programs, thus they demand that they themselves and not God be the highest tribunal. Thus God is invited to take second place. A rabid nationalism in many countries would dethrone the God of the nations.

The greatest danger to Christianity today is the increasing power of the state over the total life of mankind. This tendency is seen also in the more democratic countries. The day may not be far distant when the test will come as to

what is our supreme duty in America—obedience to God or loyalty to the state. A few years ago the Supreme Court handed down a decision that Dr. Clyde McIntosh, Yale professor, be denied citizenship in this country because he declared that in the event of war his participation in or approval of it would depend on his conviction under God as to whether he believed it was right. Does not this indicate that the decrees of the government must be obeyed rather than the voice of God? A federal judge refused citizenship to a woman because she held Quaker opinions about war. The more warlike our nation grows the less freedom our citizens will have. More and more is the state encroaching on the functions of the church in this country. From the beginning of our country as a nation safeguards were set up against this very thing. The founders of this nation knew the oppression and suffering that had come into the lives of the people because of the state's authority in matters religious. It should never be forgotten by the citizens of America that the first amendment to the Constitution is designed to guarantee to men and women the privilege of worshipping God according to the dictates of conscience and to keep the state from interfering in spiritual matters. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Over against this effort on the part of the state to be supreme is the equally determined effort on the part of a powerful ecclesiastical hirearchy to rule in temporal and political affairs as well as in matters of faith. This effort has often been successful in the past. We are all familiar with the scene depicted in our school histories of the mighty king standing barefooted in the snow before the residence of the mightier prelate of church. For many years an ecclesiastical organization ruled a large section of the world. History shows that when the church has been the dominating power in both the affairs of state as well as in religious matters it has been a blight to the nations. We need go no further than our neighbor on the south for an illustration of this fact. The church for three hundred years had control in Mexico and

when its power was overthrown in 1857, only five percent of the population could read and write. Since the separation of church and state literacy has increased to sixty percent. The Orthodox Church in Russia did but little better.

In our country we have seen strenuous endeavors to pass laws in several states whereby tax money would be used for the benefit of parochial schools. This, of course, would cause such a radical change in our public school system as to be of grave concern to every citizen, and at the same time such procedure would be a denial of our American ideals of a free church in a free state.

Again many citizens are alarmed over the continuous campaign of the Roman hierarchy to have an exchange of diplomatic representatives between Washington and Vatican City. The stage seems to be set for this very thing, as witness the recent appointment of an ambassador to represent our country at the coronation of the new pope. The Catholic Church has claimed, and still does claim supreme authority in the temporal and political realm. At the coronation of Pius XII on March 12, 1939, there was placed on his head a triple crown and these words were spoken to him by the officiating Cardinal: "Receive the tiara adorned with three crowns and know that thou art Father of princes and kings, Ruler of the world, Vicar of our Saviour Jesus Christ." In the light of history it is the duty of Protestant people in this country to be constantly on the alert against the usurpation of political power by this organization or any compromise with it by our civic rulers.

Whenever a political church comes into power the minority faiths suffer. Just a few months ago the Rumanian government, whose Prime Minister was head of the Orthodox church, ordered all Protestant churches closed. Numbers of pastors were imprisoned. Only after an indignant protest that was world-wide was the edict revoked, and it has not yet been abrogated in practice.

The annual report of the Methodist Board of Missions says that Italian territory in Africa has already become practically impossible for Protestant missions. Since General Franco has won in Spain, Protestant work there is in danger of being ab-

solutely forbidden. The editor of the Christian Century declares that "The obstacles in Germany and Japan are of a purely secular origin. Those in Italy, the Italian colonies and nationalist Spain are chiefly due to the demand of the Roman Church for preferential treatment by governments . . ." and this observation is made: "Every country in which that church is now suffering persecution is a country in which it formerly practiced it and continued to practice it until the government got out of hand and refused to do its bidding."

The third theory as to the relation of church and state is that the two should be linked together in their functions. In colonial Virginia "no minister was permitted to preach unless he had received ordination from some bishop in England." And many Baptist ministers lingered in prison with no other charge against them than that they dared to preach the gospel without the authority of the Established church. It is an historical incident of interest that the eloquent Patrick Henry volunteered to represent these persecuted pastors. The following act was passed in 1661: "All persons who refuse to have their children baptized shall be taxed two thousand pounds of tobacco, half to the informer, half to the public." The church and state were partners in the initiation and execution of this program.

The Protestant Reformation brought about many needed changes in organized religion but it did not return to the New Testament teaching of separation of church and state. Luther was linked with the German princes and advocated the use of force to destroy those who differed from him. "There is not a confession nor a creed framed by any of the Reformers which does not give to the magistrate a coercive power in religion." A leader in the Church of England in the seventeenth century said: "God hath made religion to grow up with empire and lean upon the arms of kings and it cannot well go alone." In the 1578 edition of the Book of Discipline of the Church of Scotland we read: "It pertains to the office of a Christian magistrate to assist and maintain the discipline of the church: and punish them civilly that will not obey the censure of the same." Even the lion-hearted John Knox

has left this on record: "In such places I say it is not only lawful to punish to the death such as labor to subvert the true religion, but the magistrates and the people are bound to do so unless they will provoke the wrath of God against themselves."

Today there lingers a brave Christian leader in a concentration camp in Germany. He is a prisoner because he refused to take orders from the state as to what to preach. But the courageous Niemoller is in an inconsistent position, for his denomination has never severed the ties that bound it to the state. If a state helps to finance a church it will naturally want to dictate its policies or at least will not tolerate its own program being injured by the words and work of the church that it helps to support.

One sees yet another modern illustration of the partnership of church and state in the prolonged discussion in the English Parliament not long since of the revision of the Church's prayer book.

We call your attention to these conceptions of the functions of church and state that we may better appreciate the struggle that has been made on behalf of freedom—the freedom that we enjoy today. The great privileges that are ours were bought at a tremendous cost. In the struggle for soul liberty every step of the way was traced in the blood of heroic men and women who counted not their lives dear unto themselves. We need to keep vivid in memory the contribution of those who dared to obey God rather than man, so that we might more deeply appreciate the heritage which has been won for us by others. And that appreciation must cause us to withstand all attacks from every source upon the liberties that we enjoy, so that we may hand them on to coming generations not tarnished but more glorious. We will do well to remember the warning that Frederick the Great is said to have passed on to his successor, "If you lose what I have won I will laugh at you out of my grave."

In the battle for religious freedom, for complete separation of church and state, the people called Baptists have led the way. Most Americans believe in religious liberty today and

threats to endanger it would be equally resented by people of many religious groups, but it was not always thus. John Locke, the philosopher, said that up until his day, "the Baptists were the first and only propounders of absolute liberty." And Bancroft, the American historian wrote: "Freedom of conscience, unlimited freedom of mind, was from the first a trophy of the Baptists." The principle of separation of church and state was no discovery of theirs, for it came in the gospel, but it was their privilege to rediscover it to the world after it had been ignored through the centuries with disastrous consequences as we have seen.

We believe that Christians should be the noblest citizens, loyal to their country in every way, so long as their civic duties do not interfere with the highest loyalty, which they owe unto God. The Christian's supreme authority is not the state but God. We further hold that force should never be used against any man because of his creed or his lack of a creed. We maintain that men and women of all faiths and of no faith at all, should have equal protection under the law of the state. We hold that Catholics, Protestants, Jews and infidels shall be unmolested in this land of the free.

Contrary to popular belief, the early settlers did not come to America with the thought of complete religious freedom. They did not believe in nor pratice tolerance toward those who differed from them in matters of faith. The right to vote was restricted to those who were members in good standing in the church. We cannot forget that Quakers were hung on Boston common, heavy fines were placed upon those who would not christen their infants; preachers were whipped through the streets of the towns and sent to jail for preaching the gospel without the consent of the ruling church in Virginia. Into this intolerant atmosphere of New England came Roger Williams, a Baptist minister, who according to Dr. Hoyt, "taught America's greatest contribution to civilization; a free church in a free state." He founded Rhode Island, the first civil government on earth which gave equal liberty of conscience to all. Others have labored and we have received the benefits; others have sacrificed and suffered and

we enjoy the victories they have won. But we are challenged to retain the freedom that others have made possible for us. All who rejoice in the liberty that is ours in this day will do well to follow the example of the courageous John Bunyan who for thirteen years lingered in the jail of Bedford, England. He was imprisoned because he dared to be true to his conscience and his God and refused to be cowed by the threats of men. When the authorities offered him freedom on the condition that he would cease his preaching, he refused to compromise, declaring, "I will stand by the truth with the last drop of my blood."

"Faith of our fathers, living still
In spite of dungeon, fire and sword,
. . . . . .
We will be true to thee till death."

Unemployment—A Maladjustment Problem

By Fred A. Jupenlaz, Covington, Pa.

The writer recognizes that this subject is too broad for more than a mere scratching of the surface.

With the immensity of the problem in mind, an effort will be made to point out the existence, causes, and results of unemployment, with suggestions toward a possible solution of this serious socio-economic maladjustment.

Is Unemployment a Reality?

While the problem of unemployment is a vital economic problem, discussed from all angles in private and in convention, it is still unreal in the minds of those not directly affected. Whether real or unreal to the non-associated, it is vitally existent to the man who has trudged the streets in an effort to find employment . . . employment of any kind.

Many figures are available . . . figures dealing with the entity of unemployment as related to the masses, but the findings of the Unemployment Committee, as interpreted by Calkins,[1] deal with the concrete problems of individuals. Reference to the above mentioned study will convince the doubtful that unemployment is a reality.

Recurring to mass figures, the United States had, for the years just prior to the depression, 1,500,000 unemployed; during the depression and recession, 13,500,000. It is estimated that in the future the number of unemployed in this country will be at a constant figure of 5,000,000. It should be noted that the estimated 5,000,000 will not be the total number out of work; the unemployable, or those unable and unwilling to work, will greatly increase the total.

Causal Factors of Unemployment

Unemployment is not a "natural" phenomenon; neither is it something imposed upon us from on high. It is a product of our complex economic order; a result of maladjustment in the economic system.

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[1] Calkins, Clinch, **Some Folks Won't Work, passim.**

The present modern system of production is a complex affair involving countless trades, industries, and millions of people; the fortunes of each occupational group linked with those of other groups in the process of mass production.[2]

A. Indirectness of Production

Any cessation of production due to diminishing market or other causes, has a direct effect upon employment . . . any factor that throws our economic structure out of equilibrium may be considered a causal factor in the problem of unemployment.

Maladjustment may arise out of the fact that the modern system of production does not immediately and directly make consumer goods. In the roundabout productive processes of factories, machines, transportation, and distribution, wrong market forecasts may render the goods unmarketable long before the capital outlay is exhausted . . . long before the machinery is worn out. The modern techniques, institutions, and organizations thus form a basis for serious maladjustments.

B. Seasonal Fluctuations

Fluctuations in the weather furnish one of the most important causes of unemployment. In the United States seasonal influences loom very large in such industries as building, coal-mining, clothing, transportation, lumbering, and agriculture.

In the old preindustrial age seasonal unemployment was unknown. In a self-sufficing economy, work was done in the fields in summer and in the winter the time was spent in repairing tools. The specialization of today makes it difficult to find work in the off season, especially in localities where there is little diversification of industries.

C. Cyclical Unemployment

Unemployment due to the business cycle is often wholly unexpected, and of uncertain duration. Certain industries are peculiarly sensitive to the business-cycle movement. The

[2] Hansen, A. Harvey, **Economic Stablization in an Unbalanced World,** P. 142.

fields most affected are: (1) Industries farthest removed from the consumer; (2) Industries producing capital equipment, (iron and steel, railroad equipment, shipbuilding, machinery, and building); (3) Industries producing long-time consumer goods, (houses and automobiles).

In the 1930-'31 depression, employment declined forty per cent in the automobile industry, thirty per cent in iron and steel, and seventy per cent in agricultural machinery. In contrast, employment declined three per cent in retail trade.[3]

D. Structural Unemployment

Unemployment classified as non-recurrent may be termed 'structural.'

1. Technological Unemployment

Due to labor-saving devices, manufacturing as a whole was employing 650,000 fewer workers in 1927 than in 1920; railroad transportation, 300,000 fewer; mining, 65,000 fewer. These figures do not show the total number of workers displaced by machinery changes, as many are swallowed up by other industries. It is possible that such changes have been of a transitional nature, and that the permanent total of unemployed may not be so greatly increased. Without a doubt, a certain amount of technological unemployment will be permanent. Should civilization, even if it were able, sacrifice inventive and industrial progress for more complete technological employment?

In a discussion of technological unemployment, one is tempted to offer a conjecture. One of the by-products of the development of mechanical devices has been the nullification of skill; the human function first becomes specialized, then mechanized, and finally automatic or at least semi-automatic. When automatism becomes general and the benefits of mechanization are socialized, men will be back once more in the Edenlike state where the ritual of leisure will replace the ritual of work, and work itself will become a kind of game.

2. Changes in location of industries

Change in location of industry is of considerable importance as related to unemployment. Some significant changes

[3] **Ibid.** p. 147.

are: the moving of the milling industry from Minneapolis to Buffalo and Kansas City; the cotton textile industries moving to the Atlantic Coastal Cities. Where a single industry is concentrated in one city, the moving of such industry may mean the dislocation of an entire city population.

3. Changes in demand

The shift from pianos to radios is illustrative of the changes in demand. While progress is undoubtedly desirable, such changes bring about temporary or permanent individual unemployment. Industrial re-education may be the solution.

4. Money values

When the monetary purchasing power of a community is likely to be insufficient to keep pace with the goods purchased, prices must fall. Unemployment may be caused by the fact that the mass production has not been balanced by adequate mass purchasing power . . there is overproduction, or rather underconsumption, as the masses do not have incomes sufficiently large to enable them to purchase the goods produced. If a nation's money income does not keep pace with its production, difficulties arise in the marketing field. It is the total money income of the entire community which counts, however, not the wage-earner's share alone.

5. Uneconomic wage level

No subject is under greater debate than the constitution of an economic wage level. Too high labor costs are a direct result of technological unemployment. If wage rates were sufficiently plastic, the demand for and the supply of labor would be exactly equal and no unemployment would result. It might also be said that if cost-reducing improvement were made rapidly enough, labor costs would not rise even though wages were higher, again causing no unemployment. "Cheap" labor is in no wise synonymous with low labor costs.

6. Overpopulation

It is scarcely true to say that overpopulation is a direct cause of unemployment, although it may be said that maladjustment ensues in localities where not everyone is gainfully employed. It is also true that a fuller utilization of natural resources might eliminate a percentage of unemployment.

7. Capital scarcity

If capital were available on easier terms, unemployment would tend to decrease. An excess population might be reabsorbed into industry either by lowering wages or by increasing the supply of capital.

With a larger capital fund interest rates would be lower, and a larger part of the total income would be paid in wages. Labor would be more productive, and this would tend to absorb into industry those workers whose marginal product was below the maintained wage level.[4]

E. Strikes and Lockouts

While the strike is surely a cause resulting in temporary unemployment, it should be illogical to treat it other than as an outgrowth of other causes. The strike should be a constructive attempt on the part of labor to decrease rather than increase unemployment.

The lockout might be termed a strike on the part of the employer in that he refuses to engage the disgruntled employee. The lockout is often an aftermath of the strike.

The following list, according to Yellen,[5] gives a limited view of the age and extent of major labor disturbances in the United States during the period, 1877-1935:

(1) The Railroad Uprising, 1877; (2) Haymarket Movement, 1886; 3. The Homestead Lockout, 1892; (4) Strike at Pullman, 1894; (5) Anthracite Strike, 1902; (6) The Lawrence Strike, 1912; (7) Bloody Ludlow, 1913; (8) Steel Strike, 1919; (9) The Southern Textile Strikes and Gastonia, 1929; (10) Longshoremen on the West Coast, 1934.

Labor disputes had been common prior to 1874, but not until that year had a nation-wide movement sprung up. The Grange Movement of 1874, sponsored by 22,000 Granges with 800,000 members, culminated in the railroad strike of 1877. A number of major disturbances have occurred since 1935.

F. Accidents

The industrial machine is responsible for a great number of fatal accidents, but one should not disregard the fact that

[4] **Ibid.** p. 159.
[5] Yellen, Samuel, **American Labor Struggles, passim.**

the automobile is a leader in this race of destruction. In a recent year, 28.7 per cent of all accidental deaths were caused by automobiles. In the same year, non-fatal accidents were in the following order of frequency: (1) Home accidents, (2) Industrial accidents, (3) Automobile accidents. Of all home accidents, the greatest number occurred in or around the bath tub.

The above figures show that the industrial machine cannot be made the scape-goat of all accidental deaths; nor can it be held responsible for the greatest amount of unemploymen due to non-fatal accidents.[6] This fact does not eliminate the responsibility of employers and employees in industry.

The causes most prevalent in industrial accidents are:

(1) Carelessness of employers: a. Inadequate safety devices, b. Inadequate lighting, c. Inadequate instruction for employees, d. Poor buildings—fire traps.

2. Carelessness of employees: a. Indulging in unnecessary risks, b. Inadequate sleep or rest, c. Failure to follow instructions, d. Failure to report illness.

Inadequate working force . . a weapon used by employers against the depression, has resulted in an increased accident rate due to fatigued workers.

Regardless of cause, it is the worker and his family who bear the burden . . . eventually a public responsibility.

The accident rate of the United States is higher than that of any other country in the world. While part of this difference may be attributed to the tempo of American life, most of it is due probably to the greater use, in all phases of our life, of technical inventions and improvements. On the whole, there would seem to exist a lag between our acceptance of various forms of material advance in industry, in transportation, in the home and in all forms of our social life, and our acceptance of the responsibility for provisions for safety which their use demands. Our adaptive thinking has not kept pace with the mechanization of our life. It is, let it be hoped, a temporary phase, but one for which we pay dearly in human life, in physical well-being, and in social

[6] Thomas, Norman, **Human Exploitation**, p. 171.

happiness. We dare not continue to ignore the challenge of these facts.[7]

G. Crime

The amount of unemployment brought upon society through the avenue of crime is difficult to determine. The criminal alone is not the only consideration; the loss of social and economic prestige suffered by other members of the family may cause temporary or permanent unemployment; the destruction of property may throw countless numbers out of work.

H. Fire, Storm, and Floods

Loss of employment through fire, storms, floods, or other elemental causes is of staggering proportion in this country. The following are illustrative: Recent floods in Pennsylvania . . . Storms along the sea-board . . . Recent foundry fire at Blossburg, Pennsylvania, with an estimated loss of $500,000 and with 300 men out of work. (Incidentally, this plant is being rebuilt.)

I. Industrial Taxation

In an effort to bring a view of the relationship between excessive industrial taxation and unemployment, the writer quotes from a daily newspaper:[8]

Washington—(AP)—Walter D. Fuller, president of the Curtis Publishing Company of Philadelphia, suggested to a Senate Committee Tuesday that one way "to get the workers back to work" was to allow their employers more liberal tax treatment.

He said, specifically, that companies should be allowed to charge off more for depreciation than present tax minima permit. Industrial Plant expansion would follow, he contended in testimony before the group investigating "incentive taxation," profit-sharing systems and related subjects.

Senator Vanderburg (R—Mich.), a committee member, asked:

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[7] Bossard, James H. S., **Social Change and Social Problems,** p. 167.
[8] **Elmira Star Gazette, (November 18, 1938).**

"You think then that it would be possible through incentive taxation, adequately and properly framed, to absorb a very large portion of industrial unemployment?"

"I agree with every word you have said," Fuller replied.

Vanderburg put into the record a letter from George Doubleday, chairman of the board of Ingersoll-Rand Company, in which Doubleday urged that a five per cent tax allowance be granted to companies which set aside a special fund for plant expansion and replacements in slack business years.

Philadelphia—(UP)—More than 15 million dollars will be spent for plant expansion and Pennsylvania payrolls will be increased $7,997,000 annually if the Legislature "readjusts present excessive state taxation on business, it was announced Tuesday by the Emergency Council of State Associations.

The announcement was based on results of a survey by the council, composed of 150 business associations, which brought replies from 654 business establishments.

Results of Unemployment

An analysis of unemployment leads one into a vicious tangle of causes and results, interwoven to the point of bewilderment. Surely crime is one cause of unemployment, but can it be disregarded as a direct result? The old maxim as to the 'Devil's use of idle hands' is not in any wise outgrown.

Laziness and loss of self-respect, leading to poverty and degeneration of social virtues, cannot successfully be ignored as causes or results of unemployment.

Divorce, as a result of unemployment, may leave the proverbial knot untied, while in reality it but adds to the social and economic tangle.

Is unemployment the beginning of a gradual downfall of American Institutions, or is it merely the sacrifice of certain individuals in the march of progress?

Is There A Solution?

For those who wish a quick and 'sure' solution to the problem of unemployment, the writer would prescribe a half hour in any barber shop or news stand. If not satisfied, enter into conversation around the stove in one of the still existent country stores. The American public is adept at giving 'expert' advice on any matter about which it knows the least.

The writer, being anything but an expert, will attempt to list briefly a few points that might approach a possible solution:[9]

1. A scientific, rather than an emotional, approach to the problem consists of an analysis of the causes of unemployment.

2. Dove-tailing of Industries . . . your ice-man of the summer may deliver your coal in the winter.

3. Taking advantage of climatic conditions . . a product in demand north of the equator in summer may have a like demand south of the equator in winter.

4. Manufacturing for stock . . . producing in each season, goods to be marketed in the season following, giving consistent year-round employment.

5. Regulation of purchasing power . . . give purchasing power to those who have demand. There is no such problem as over-production, but rather a problem of under consumption, due to inability to buy.

6. Sympathetic understanding between capital and labor . . . neither can exist without the other.

7. Proper reciprocal trade relations with foreign nations.

8. Competent employment agencies . . . giving adequate coverage.

9. Governmental regulation of unemployment insurance.

10. Better distribution of public works . . . curtail in time of prosperity, and increase in time of depression . . . perform work that is actually needed—the alleviation of unemployment by philanthropy is a poor substitute for the right to a job. One reason for the low standard of individual work on our public jobs is that the worker has had his pride and self-respect crushed before he is hired.

[9] Patterson, H. Howard, **Social Aspects of Industry**, p. 295.

Summary

Whether unemployment is controllable or uncontrollable, its ultimate burden falls upon those least able to bear it, and often upon those in no sense responsible for its incidence.

The smallest employer and the most modest consumer must sense their obligation toward unemployment before a solution can be found. An indifferent producing and consuming public is the greatest obstacle to be overcome.

What is known as seasonal slackness is due not only to climate but to discordant industry and to spasmodic consumption, while the displacement of men by machines has its origin in part in our search for cheap goods.

"Once the men and women of the United States shall take the stand that the denial of opportunity for work to the least of them is the concern of all, and no longer to be endured in our common life, economic and social invention will quickly devise means for making that opportunity secure."[10]

[10] Calkins, **Op. Cit.**, p. 157.

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Expository.

Did Paul's Companions Hear the Voice?

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The experience which wrought such a great effect in the life of this Apostle to the Gentiles is told three times in The Acts. Luke first recounts the story (Acts 9:3-9) about his hero, and then records it twice more (22:3-11; 26:12-18) as Paul tells it. The accounts vary somewhat, but then the circumstances and motives for repeating it are also different. Of primary consideration to us is the apparent contradiction between 9:7—*ἀκούοντες μὲν τῆς φωνῆς* and 22:9—*τὴν δὲ φωνὴν οὐκ ἤκουσαν*. Let us examine the passages briefly.

We can suppose that Luke slipped up here and let Paul contradict him, though that is very unlikely, for Luke was a careful writer and certainly would remember the main point in the experience of his principal hero, or we can say that *ἀκούω* means "hear but not understand" when used with the genitive, and "hear and understand" when used with the accusative. Several adopt this method of explaining the difficulty. Dr. Carver[1] says, "They had both seen the light (26:13; 22:9) and heard the voice speaking (9:7), but had neither seen the form of Jesus, nor understood the speech of Jesus (22:9). The apparent contradiction between verse 7, 'hearing the voice' and 22:9, 'they heard not the voice of him that spake to me' disappears at once on examining the Greek where the verb *hear* is followed by the *ablative* (Dr. Robertson says *genitive*.)[2] case in verse 7, expressing the mere sensation of hearing, and by the *accusative* case in 22:9, expressing the idea of comprehending what is said." Though not all commentators agree with this way of explaining the problem, Dr. Robertson says,[3] in discussing the fading distinction from

[1] Commentary on Acts of the Apostles, p. 93.
[2] Insertion mine.
[3] Robertson, Grammar of the Greek N. T., p. 506.

the accusative, the following: "But it is perfectly proper to appeal to the distinction in the cases in the apparent contradiction between ἀκούοντες μὲν τῆς φωνῆς (Acts 9:7) and τὴν δὲ φωνὴν οὐκ ἤκουσαν (Acts 22:9). The accusative (case of extent) accents the intellectual apprehension of the sound, while the genitive (specifying case) calls attention to the sound of the voice without accenting the sense. The word ἀκούω itself has two senses which fall in well with this case-distinction, one 'to hear,' the other 'to understand'." There would be no problem if Luke, Paul, John and the other writers had steadfastly adhered to such a classification of the cases, and had so grouped them with the special senses of the verb, but unfortunately they did not do so, for in Acts 22:9 Paul *heard and understood* the voice in the genitive, whereas in 9:7 the men *heard and didn't understand* the voice in the genitive. Of course Luke does not say here (9:7) that they *didn't* understand, but in 22:9 he declares, τὴν δὲ φωνὴν οὐκ ἤκουσαν. This is generally taken to mean that 'they did not understand the voice." Yet in 9:4 Luke says of Saul, ἤκουσεν φωνὴν, and in 26:14 lets Paul speak, ἤκουσα φωνὴν, and it is certain here that he understood, just as in 22:7 Paul declares ἤκουσα φωνῆς. In these two references Paul seems to have used the genitive and accusative interchangeably.

Later, Dr. Robertson wrote,[4] "Instead of this being a flat contradiction of what Luke says in 9:7, it is natural to take it as being likewise a distinction between the *sound* (original sense of φωνή as in John 3:8) and the separate words spoken. It so happens that ἀκούω is used either with the accusative (the extent of hearing) or the genitive (the specifying). It is possible that such a distinction here coincides with the two senses of φωνή. They heard the sound (9:7), but did not understand the words (22:9). However, this distinction in case with ἀκούω, though possible and even probable here, is by no means a necessary one, for in John 3:8, where φωνήν undoubtedly means *sound*, the accusative occurs, as Luke uses ἤκουσεν φωνὴν about Saul in Acts 9:4." That a part of the difficulty lies

[4] Word Pictures, Vol. III, p. 117f.

with the verb ἀκούω there is no doubt, for Thayer[5] says, "The frequent phrase ἀκούειν τῆς φωνῆς (i. q. Shamates beqol Ex. 18:19) means 'to perceive the distinct words of a voice'." He cites thereafter a number of references which show that such a translation is necessary for clearness.

On the other hand, some think, as Hackett,[6] that to allow φωνή to mean *noise* or *sound* in 9:7 and *voice* in 22:9, "is much less probable here, since the use of the verb would be varied in passages so remote from each other, whereas φωνή would have different senses in almost successive verses." Dr. Hackett is of the opinion that Paul, by adding τοῦ λαλοῦντός μοι in 22:9, "shows that he had in mind the sense of φωνήν (voice), and not the mere sound."[7] I fail to see the force of his argument here, for Paul uses in 9:4 λέγουσάν, in 22:7, λεγούσης, and in 26:14, λέγουσαν again, so that there would be only a choice between the participle of λαλέω and of λέγω, so that we must not limit him merely to 22:9 in preferring the sense of *voice*. I think he meant *voice* every time he used φωνή. When one groups all the references of the accusative thus:

9:4—ἤκουσεν φωνήν λέγουσαν
22:9—τὴν δὲ φωνην οὐκ ἤκουσαν τοῦ λαλοῦντός μοι
26:14—ἤκουσα φωνὴν λέγουσαν

and then those of the genitive, thus:

9:7—ἀκούοντες μὲν τῆς φωνῆς.
22:7—ἤκουσα φωνῆς λεγούσης

he can see at once that no hard and fast rule can be set down, either for the genitive or accusative, and that though the word φωνή has the two ideas of *sound* and *voice*, here it must mean *voice* each time, for, otherwise, how were the men to fail to understand the *words* if they did not recognize it as a voice, since only a voice can use words?

Also, we cannot say that ἀκούω means "hear but not understand" when used with the genitive, and "hear and understand" when used with the accusative, for Paul used the

[5] Greek-English Lexicon.
[6] American Commentary on Acts, p. 119.
[7] **Ibid.**

cases interchangeably in 22:7 and 26:14, where he means that he heard and understood each time. It seems to me that each instance can be determined in the light of its own context, and that we need not think that Luke has fallen into a contradiction, but rather that Paul is trying to say, in different ways, "I heard a voice speaking (φωνὴν) and the men heard it (φωνῆς) too, but since it was meant for my ears alone, I am the only one who can vouch for what was really said, though they can testify to the fact that there was a voice" (this in 9:4, 7), and again, as in 22:7, 9, "I heard a voice (φωνῆς) (The fact that he here changes the case and uses φωνῆς has nothing to do with the problem.) but they did *not understand* (here a sense common of φωνήν in the N. T.) *the* voice of the one speaking to me."

Facing Pastoral Problems.

G. S. Dobbins, Editor

If Church Financing is to Succeed.

By the Editor

This is the season of the year which many pastors and boards of deacons dread. It is the time when annual "deficits" must be faced, high pressure collections put on to cover embarrassing church debts, the budget for the new year made up and the dread "Every-Member Canvass" carried through with inflated enthusiasm or grim determination. There are fortunate churches, to be sure, which have no deficits, and to whom the making and the subscribing of the budget bring exhilaration and joy. It is to be feared, however, that such churches are a significant minority, and that the great majority of our churches will be in the throes of financial agony.

Observe the meaningful word "if" in the title above. The distressing fact is that church financing has not succeeded and has little prospect of succeeding in a multitude of our churches. Roger Babson, the business statistician, once said that the best evidence he knew of the divine origin and nature of the church is that no other institution could be so poorly financed and yet survive. Many of the most serious weaknesses and difficulties of churches today grow out of their unscriptural and inadequate financial plans, or lack of plans, and even the prevenient grace of God is strained to take care of a church where neglect and penury have brought it to the verge of bankruptcy.

There are certain "musts" which experience in successful church financing has underscored. These imperative necessities are not in the nature of arbitrary demands, but grow out of inherent conditions. The ten "musts" listed below constitute the basic laws of successful church financing. They may be neglected, ignored, violated, and the church still may live; but if there is to be a measure of financial prosperity

and security for the church, and if the congregation is to be developed in the Christian grace of stewardship, these "laws" must be obeyed. Their brief statement and explication follow.

1. The Minister Must Take The Lead

Ministers have traditionally shrunk from the responsibility of leadership in the financial affairs of the church. Since his salary is involved, the minister has often felt that it would be indelicate for him to press the matter of money raising. Then, too, there is the ever present fear of criticism of the minister that he is self-seeking and money-minded. "Filthy lucre" and "spirituality" have seemed opposites, and the theory has been that the minister who develops and maintains spiritual power must keep himself carefully "unspotted from the world" of the church's material needs. Often the minister has had little training in the field of church finance, hence feels timid and embarrassed in the presence of business men who perhaps take for granted their superior wisdom in this field and the minister's lack of it.

Granting that the minister must not become officious or arbitrary in matters financial, the fact remains that a church rarely rises above the level of the minister's leadership in this realm as in any other. Frankly recognizing that he is worthy of his hire, and that the money paid him as salary is absolutely necessary to the ongoing of the church and the progress of the kingdom, the minister should realize that in promoting the financial welfare of the church he is conserving every interest of the church and of the kingdom. It is bad enough for him to be crippled through lack of support, but it is even worse for the church itself to be retarded and for the enterprises of Christ's kingdom to be hindered because of lack of funds, due to the church's niggardly giving. Furthermore, the pastor should realize that the doctrine of stewardship is a fundamental teaching of the Scriptures, and that he cannot preach a full gospel and he cannot achieve a full ministry if he neglects this vital subject. The victory is largely won for worthy and successful church financing when the minister

recognizes his responsibility, prepares himself to discharge it, and then quietly, prayerfully, firmly takes the lead to see that his church is developed "in this grace also."

2. A Money Conscience Must Be Grown

Conscience is a little understood spiritual function. Conscience is by no means an infallible guide. Conscience is an intuitive imperative which demands that something be done, but uninstructed conscience cannot be depended upon to determine what and how it should be done. When a Christian knows that a thing is right, conscience urges its performance. When a Christian knows that a thing is wrong, conscience forbids and condemns it. But conscience has to be grown, developed, informed, directed. For instance, most Baptists have developed a conscience about infant baptism, restricted communion, democratic church government, individual soul competency, the authority of the Scriptures, separation of church and state, and similar doctrines. A considerable number of our church members have grown a conscience concerning the support of orphans, a lesser number have developed a conscience concerning missions, still fewer have achieved a conscience regarding the Co-operative Program. It is sadly true, however, that something like two-thirds of the average church membership have no vital conscience concerning systematic and proportionate giving. In a typical Southern Baptist church one-third of the members will give nothing, one-third will give occasionally, and the remaining one-third will give with some system and regularity.

Not until giving becomes a matter of conscience can it be depended upon. So long as giving is, for the great majority of our church members, a matter of impulse and occasion, so long will these churches live from hand to mouth, with the distance constantly increasing between the hand and the mouth! Every resource of the church should be brought to bear upon every member of the church to the end that giving may become a matter of conscience and not of individual whim.

3. A Scriptural Basis Must Be Laid

Here is an interesting exercise: Take a large sheet of paper and divide it into parallel columns. At the top of each column put some Christian doctrine, e. g., atonement, baptism, Christology, determinism, evil, fasting, giving, hell, immanence, and so on through the alphabet. Now compare the number of reference under *"giving,"* and related words, with references under other of these headings. The striking fact will appear that there are very few doctrines in the Scriptures about which more is said than this doctrine of giving. Cain and Abel brought offerings to God, Abraham offered tithes to Melchizedec, Jacob vowed the tithe to God, tithing was included in the Mosaic Law, the ceremonial system of the Old Testament gathered about the making of offerings, Psalms and Proverbs are full of statements concerning the necessity and the value of giving, honesty and sincerity in dealing with God in this matter of giving is a theme that runs throughout the prophets, the New Testament consistently makes giving a test of consecration, Christian stewardship is perhaps the most inclusive and comprehensive concept of worthy Christian living.

Preachers and teachers of the Bible simply cannot be true to their commission and their text book if they fail to lay a Scriptural foundation for Christian giving based on the fundamental doctrine of stewardship with tithing as the "equitable minimum" for determination of worthy giving. The financial difficulties of a church begin to disappear when the impact of God's Word, throughout all its stages of progressive revelation, is made with power upon the minds and hearts of the people, and the doctrine of giving is given its place alongside other great teachings of the Word of God.

4. The Giving Possibilities of the Congregation Must Be Discovered

The doctrine of giving, which most ministers know they should preach and all enlightened Christians know they must accept, needs to be practically implemented. It is one

thing to know and accept a general principle, and quite another thing to put that principle into detailed practice. It would be difficult to find Christians, members in good standing of our churches, who deliberately repudiate the teaching of the Bible concerning giving. Yet practically two-thirds of these men and women have actually repudiated the doctrine by their actions. Perhaps the chief reason is that they have never been confronted with the implication of their failure to give. The church has taken for granted that certain members will give and certain others will not, and the financial program of the church has been built on the giving of those who are enlisted, with little or no reference to the majority who are unenlisted.

The very first step in a practical procedure, therefore, is to discover the giving possibilities of the congregation. A separate card should be made for every resident, locatable member of the church. This card should contain name, address, occupation, probable income, previous record, status of activity or inactivity. A discreet committee should then be chosen by the church to sit with the pastor and canvass these names with a view to discovering how much each one might be expected to give, on a weekly basis, if approached properly and convinced of the duty and privilege of sharing worthily in the church's financial obligations.

Such a canvass will reveal a few people who have nothing and so can be expected to give nothing. Others will be discovered who can give very little, perhaps one cent to five cents per week. Still others will be found whose giving can scarcely be expected to go beyond ten cents, twenty-five cents, fifty cents per week. A surprisingly large number will be found who might be induced to give from one dollar to five dollars per week and it will be obvious that a few should give more than this. In using good sense and sound judgment, the total giving possibilities of the congregation will thus be computed. Of course it should always be borne in mind that these are "possibilities," and that actual giving may be below or above the estimates. A long step will have been taken to-

ward the working out of the church's financial plan when a careful and reasonable objective estimate shall have been made of giving possibilities.

5. A Worthy Budget Must Be Devised

A "budget" is an accurate and sensible forecast of receipts and expenditures. The budget committee is not in position to make this forecast until first there is the thoughtful effort and determination of the giving possibilities. With this estimate in hand, properly discounted because of human probabilities, the budget committee should proceed to determine home the money received may be advantageously and justly divided.

First, there will be fixed items of local expense. To these fixed items must be added unforeseen contingencies. Pastor's salary should be carefully reviewed to discover whether or not increased possibilities should not result in increase in the pastor's compensation. All items of necessary expense, including expenses and supplies for the various church organizations, should be carefully reviewed and the total amount placed in the budget on the side of "Local Support." If there is a building debt, or a proposed building operation, this item should of course be included. The ideal is that as much should then be placed in the column for "Co-operative Program" as for "Local Support." The value of the Co-operative Program is that it provides in proportion to budget needs for all the state-wide and south-wide objects of the denomination. Circumstances may make it impossible for this fifty-fifty division to be made, but the ideal should be kept constantly in view. Opportunity should be left for special offerings on occasion, although these should be the exception rather than the rule. Systematic and proportionate giving is best cultivated when the people know that their week by week gifts are inclusive and that they will not be harrassed by constant calls for extra gifts. No church, however small or large, can afford to project its year's work without having first devised a worthy budget.

6. Every-Member Giving Must Be Sought

Baptists repudiate the proxy principle in religion. Each individual, we insist, must repent for himself, believe for himself, be baptized for himself, accept church membership for himself, and at last give account for himself in the judgment. Yet in practice we deny that principle in the matter of giving. One-third of the members of an average church give for the other two-thirds. Many a father acts as proxy for his whole family in the matter of giving. The New Testament ideal is that of an every-member church. The cause of Christ demands that every member, without exception, be led, lovingly but firmly, to attend the services of his or her church, give to its support and enter into some form of service every week of the year.

Once a year every member of every church should be personally approached on this matter of giving. Under the direction of the finance committee an enlarged group should be formed of the most devoted and consecrated members of the church, including Sunday-school teachers, Training Union leaders, officers and leaders of W. M. U. and Brotherhood, and of course all deacons. After thorough discussion and training these then should be assigned names of all resident church members, and sent out with cartons of envelopes and subscription cards to interview each member concerning his or her responsibility and privilege of sharing in the financial support of the church. Not one member should be neglected in this visitation, not only for the sake of the money to be secured but even more for the sake of the spiritual development which accompanies worthy giving. Many substitutes have been tried for this every-member interview, but nothing has been found effectually to take its place. There are various ways in which the interviews may be conducted, but it remains that once each year someone should talk with every member of the church about this fundamental test of spiritual life and fruitfulness. The very fact of having talked it over, of having looked into the church's needs and activities, and of having had the teachings of the Bible brought to bear on one's heart, will bring about spiritual responses worth all that the time and effort cost.

7. The Church's Financial Records Must Be an Open Book

Money represents life. When a dollar is placed in the collection plate it stands for time, talent, energy, transmuted into currency. In almost every case the dollar might well have been used in the supplying of a real need of the giver. It was given because of a sense of need, presumably out of love and loyalty, and in the confidence that it would be wisely used for Christian ends. The donor, as a rule, was led to believe that his gift would go for the purposes intended, and his satisfaction is largely conditioned on his confidence in those to whom the money intrusted by the church.

One of the most disastrous things that could happen in the life of a church would therefore be the loss of confidence by the members in those into whose hands they intrust their gifts. It is therefore of utmost importance that the expenditure of every dollar be absolutely above suspicion, and that there be complete assurance that the money will be disbursed in accordance with the announced agreement or the wishes of the giver. To this end the books of a church should be kept as accurately and reliably as the books of any bank. Full and regular reports should be made, not only at the business meetings where a few may be present, but to the entire church so that each member will have a clear understanding of the distribution of every dollar. Should those in responsibility, under stress of need, divert money which has been given for the Co-operative Program for local expenses, or refuse to use money designated for certain purposes according to the will of the donor, the church's finances will head straight for the rocks.

8. Enthusiasm for Regular Giving Must Be Sustained

All too often interest in the church's financial program practically ceases with the underwriting of the budget through the every-member canvass. Every church treasurer will bear witness to the fact that subscriptions made and amount paid do not balance in the case of many members. Since the "pledge" does not constitute a contractual agreement, it is left for the subscriber to keep up his payments or get behind, to pay the pledge in full or to have a balance

due which must be written off at the close of the year. No greater mistake can be made than to assume that a brief annual emphasis on giving will sustain enthusiasm for an entire year.

The Lord, we are told, loves a "hilarious giver." Cheerful, joyful, enthusiastic giving depends upon certain important factors. Such giving is sustained by knowledge. The causes to which the money goes must be constantly presented with freshness and vitality. The fruits of giving must be exhibited, so that those who give will realize that they are not doing so in vain. Giving must be made an act of worship, bringing to the giver's heart a feeling of spiritual glow because of the approval of God upon his offering. We all like to have a bit of appreciation when we have tried to do well, hence there should be sent regularly to each contributor an appreciative note, telling of the church's joy because of his faithfulness and keeping him informed as to the standing of his account. When a member is found to be in arrears, nothing should be done to embarrass him but instead effort should be made to discover wherein the church is failing to challenge his loyalty and support and the difficulty cleared up at once if possible. We may learn from the business world that "business goes where it is attractively invited, and stays where it is courteously treated."

9. New Members Must Be Immediately Enlisted

The mistake is made by many churches of waiting until the special every-member canvass season rolls around before taking up the matter of its financial needs. As soon as a member of the church is received, he should be interviewed relative to his financial responsibility and privilege. A carton of envelopes should be given to the new member, the church budget placed in his hands, the church's plan of giving explained, and a worthy subscription secured. Rarely will a member upon coming into the church refuse to take his part in giving if properly approached, but if the matter is neglected month after month and then the subscription is sought the chances are very great that the response will be disappointing.

10. Spiritual Objectives Must Always Be Kept Uppermost

"We seek you, not yours" should be the motto of all those who undertake to raise money for the church. "The gift without the giver is bare." Nothing could be more ruinous to the financial plan of a church than for it to come to be thought of a "money grab," in which the church is seeking to get as much as it can from as many people as it can and in return render as little service as it can. It should be made forever clear that giving is unto God, through the church and the Co-operative Program. By worthy giving the child of God establishes a right relationship between himself and the heavenly Father. By means of his giving the follower of Christ enters into partnership with his Lord in the carrying out of his redemptive purposes. In giving the church member shares with his fellow church member in the greatest enterprise in the world. Giving is the doctrine of stewardship put into practice, love expressing itself in action, loyalty finding its outlet in practical devotion. Giving is consecration made articulate. Giving is one of God's chief means of developing Christian character. "To give is to live, to deny is to die."

An era of almost illimitable evangelistic and missionary opportunity is opening before us. We cannot enter challenging open doors without more workers, better equipment, more adequate facilities, and these may not be had without more money. Perhaps it would not be too much to say that the next step in the greatest forward program in our Baptist history depends more on increased and dependable financial support than upon any other single human factor. It is therefore no incidental matter that our churches be placed upon a better financial basis, but rather a matter of fundamental importance to the progress of our churches at home and the success of missionary enterprises in every field. Kingdom strategy demands that we say not "*if* church financing is to succeed," but "church financing *must* succeed." And church financing can and will succeed wherever the principles herein discussed are clearly understood, heartily accepted and intelligently applied.

Life Factors and Tendencies.

The Managing Editor

Two Most Important Questions of Jesus.

At the very end of Jesus' ministry, on his last day in the temple and at the end of the day, Jesus raised a question which lies at the foundation of the understanding of Christianity and of the hope of the world through the gospel. Group after group had come to him with questions. It had been a strenuous day. Last of all a lawyer thought to entrap him by asking about "the chief commandment of the law." The answer of Jesus not only silenced the lawyer but enlisted his sympathetic agreement, so much so that Jesus encouraged him to go further by telling him he was "not far from the kingdom." After this "no man dared ask him any question." Jesus now challenged all his questioners. "What think ye of the Christ; whose son is he?" The Pharisees promptly replied that the Messiah was to be David's son. Only indirectly was Jesus asking what they thought of himself. How men appraise Jesus is largely determined by their conception of the Messiah. His question had to do with the source of messianic deliverance. How was the Messiah to be related and interpreted in his ultimate nature? Did he arise out of the royal lineage of Israel's history—supreme, but only supreme among human leaders and helpers raised up by the grace of God?

The answer placed the expected Messiah in the category of human leadership, of progressive development. He was to be God's gift, to be sure; but a gift raised up out of the human material. Jesus then quoted the one-hundred-and-tenth Psalm. "Jehovah said unto my Lord, Sit thou on my right hand until I make thine enemies the footstool of thy feet." "If therefore David called the Christ Lord, how then is the Christ to be interpreted as essentially no more than 'David's greater son'?" The Jewish theologians and religious leaders

did not undertake to answer. Jesus proceeded to pronounce woes upon the Pharisees and scribes because they had failed in their religious insights and interpretations; had misled their people; and had brought about the rejection of the Christ and the repudiation of their hope. They had misinterpreted human nature and the source of divine deliverance.

Several months earlier, during a "retreat" at the foot of Mount Hermon with the Twelve, Jesus had asked them the very personal question: 'Whom say ye that I, the Son of Man, am?' He had appeared to them and among them as first a son of man. He had quickly come to be in his own vocabulary and in the consciousness of his followers the Son of Man. Still, he was making on them no drafts for theological, least of all metaphysical, interpretation. He had waited patiently for the development of their experience of him to the point where it must have definition if that experience was to make them effective as apostles and perpetuators of the movement which he had inaugurated. Now he is asking them to define in fundamental thinking what God has revealed to them in spiritual insight concerning their experience of him. Peter leaped eagerly to the response: "Thou art the Christ, the Son of the Living God."

On this bedrock conviction Jesus could begin the structure of his prophetic and redemptive church. In this definition Jesus declared that a man's insight and God's revelation had united. Peter discovered what God had revealed in Jesus as the Christ.

On these two questions turns the meaning, the work and the outcome of the redemptive movement grounded in and founded by Jesus Christ. These two questions are the touchstone of present-day Christianity. On them turn all the vital distinctions in present-day theology, apologetics, and evangelism. Is the Christ ultimately, and essentially, to be identified with humanity or with deity? Is he in final truth and nature Son of God or son of man? On one side lies humanism; on the other side Christianity. And no approach, however near, of the one answer to the other can obviate the essen-

tial and eternal difference between the two answers. Here for mankind is an ultimate "either-or."

But the answer in the realm of thought is not sufficient. Right theology does not necessarily issue in living experience and apostolic mission. One is not a Christian, in the intent and requirement of Jesus, until Jesus becomes for him in experience the Christ of God, appointed for the redemption of the world.

One may not stop even here. It is necessary to note that although Jesus was thrilled with delight at Peter's definition, he charged his disciples to tell no man that he was the Christ. The reason appears immediately. "From that time began Jesus to teach his disciples" that his crucifixion, death and resurrection were necessarily involved in being the divine Christ. They would have none of it. The notion was absolutely repugnant to their conception of the Messiah. Not until they—and we—have learned that crucifixion is essential to redemption, and are committed to the principle of the cross in our own living are we prepared for testifying that the Christ is God's Son: and that Jesus is the Christ. Unless one is prepared by his experience to be incorporated with his Christ in redemption through crucifixion Jesus would charge him not to proclaim him the Christ.

Southern Baptist Historical Society Bulletin.

Charter

November 29, application was filed in the Jefferson County Court and certified copy forwarded to the State Department at Frankfort, Ky., for the Society's charter. Ninety-six names appear on the roster of Charter Members. Three of these are Life Members, the others annual. The Charter was issued December 6, 1939.

The Society is thus incorporated as a non-profit, religious and educational institution with home office in Louisville, but subject to change at the will of the Society. Incorporation

constitutes the Society a legal individual, with right to own, buy, sell and administer property, to sue and be sued, and in other ways function as a legal person. It has no capital stock and no member is liable for its obligations beyond the sum of his annual dues. Cordial, urgent invitation is now renewed for membership. The annual fee is one dollar; Life membership fee twenty-five dollars.

Thomas A. Johnson

It is necessary to note the death, November 9, of Dr. Thomas A. Johnson, Curator of the Society. For twenty-four years he had served as Librarian of the Southern Seminary with great efficiency, and with extraordinary Christian courtesy and friendliness. He was an exceptional Christian Gentleman along with being a meticulously accurate and intelligent librarian.

Dr. Johnson was interested in historical matters and was associated with Dr. W. J. McGlothlin in founding the Kentucky Baptist Historical Society, of which he was an officer from the beginning. Last May he was elected Curator of the Southern Society. With appreciation of his services and regret for his loss we would express gratitude to God for his worth and his work.

Until a successor to Dr. Johnson can be chosen the President will continue to receive materials which are being contributed frequently and will place them in the Society's collection in the fire-proof library of the Seminary in the competent custody of Dr. Leo Crisman, assistant to Dr. Johnson and now in full charge of all the Seminary library materials.

Materials

All sorts of materials bearing upon Baptist History are solicited from members and friends. They may be sent to W. O. Carver.

Book Reviews

I. MISSIONS AND HISTORY

The Way of Missionary Education. By Juliette Mather: Teaching and Study Helps. By Mrs. George McWilliams. Broadman Press. 1939. 176 pages. Paper 50 cents.

To introduce originality and freshness in a Mission Study book requires insight and ability. This book has these qualities. And it has an amazing amount of information. The five chapters point out that missionary education is to be pursued by the ways of prayer and Bible study, stewardship, intelligent widening of horizons, active work and by fostering various types and forms of education by competent leadership.

There is no abstract generalization. Every chapter deals from first to last with practical concretes. To master this book is to go a long way in missionary education; and all the roads are attractive and rewarding.

The volume is for use in the education in Missions conducted so ably by Southern Baptist Woman's Missionary Union. It would be only less useful for other organizations.

The fourteen pages of "Helps" are just that.

W. O. Carver

Famous Missionaries. Illustrated. By James Gilchrist Lawson. Zondervan Publishing House. 1939. 64 pages.

Here are "Portraits and Biographies" of thirty missionaries, brief but brilliant, and so arranged that they give valuable history, as well as enhance missionary fervor and information. The publishers are planning also to have lantern slides made of these thirty famous missionaries; and any person, society or church can arrange for obtaining the slides, for a consideration, and may secure the book in quantities at wholesale prices; or arrangements may be made to have the

author or returned missionaries give the lantern lecture, on reasonable terms. The thirty "sketches" in the book are the following—given without the use of the medieval title "saint" which the author uses in a few instances.

1. Paul (Apostle). 2. Gregory the Illuminator. 3. Nestorius. 4. Patrick. 5. Columba. 6. Augustine or Austin (not the Bishop of Hippo). 7. Ulfilas. 8. Boniface. 9. Ansgar. 10. Cyril and Methodius (reckoned together). 11. Francis of Assisi. 12. Raymond Lull. 13. Francis Xavier. 14. Zinzendorf. 15. William Carey. 16. Adoniram Judson. 17. Robert Moffatt. 18. David Livingstone. 19. Jno. Williams. 20. Jno. G. Paton. 21. James Chalmers. 22. Robert Morrison. 23. Hudson Taylor. 24. Joseph Hardy Neesima. 25. Pandita Ramabai. 26. William Taylor. 27. Johnathan Goforth. 28. Sir Wilford Grenfell. 29. A. B. Simpson. 30. Samuel M. Zwemer.

Each of these missionaries *excelled* in some special field, effort or method. Most of them are "household names" to the student of missions and history. Each was chosen by the author for certain reasons, and he has done an excellent job with a hard task. There is stimulation and instruction throughout.

F. M. Powell

The Bible of the World. Edited by Robert O. Ballou, in collaboration with Friedrich Spiegelberg, and with the assistance and advice of Horace L. Friess. New York. 1939. The Viking Press. XXI and 1,415 pages. $5.00.

Here is a volume to be welcomed by all students of "the World's Living Religions": welcomed for its material and welcomed for the remarkably low price.

I have a number of collections of the sacred literatures of mankind in compendium volumes of selected literature but nothing comparable with this in fulness.

There are various plans for selecting sections from the vast literature of religion. The present volume is far larger than others which have gained popular favor. This enables the editor to leave the reader to make his own interpretations.

The system is to choose from the literature of each religion a proportionate amount of its sacred writings and to put all the selections in a unit section of the book. The selections are not brief extracts but either complete books when possible, or extended parts of principal books.

The order is determined approximately by the date of the rise of the religion.

Notes are not elaborate and are not designed for exposition, but only for needed explanation of the text; and they are all in a separate section at the end of the book. Thus one reads the texts, in English of course, currently on his own responsibility. He must make his own deductions, formulations and appraisals.

For the Hebrew-Christian scriptures the King James Version. I would have preferred the American Standard but see the reasons for the King James.

Bibliographies are valuable. The index is adequate for ordinary purposes. The type and paper are excellent.

Editor and publisher are to be gratefully congratulated.

W. O. Carver

Sammy Writes a Book. By Me. 1939. Broadman Press. 112 pages.

Missionary W. W. Enete, of Brazil, has made most effective use of his "dummies" both in evangelism in Brazil and in missionary addresses and classes in America. He specializes in Daily Vacation Bible Schools where this ventriloquism is peculiarly available and effective.

The book tells in delightful stories how the missionary and "Sammy" (his second creation) have shared in various types of evening service in many situations in South America and the United States. Thus we have a delightful little volume of missionary stories presented in unique fashion.

The final chapter briefly explains the method of ven triloquism, telling how "anyone can make a Sammy talk." Pictures are good and printing excellent.

W. O. Carver

The Rebirth of Venkata Reddi. By Pearl Dorr Longley, author of "Lamps Lifted." The Judson Press, Philadelphia. 1939. 349 pages. $2.50.

This is a story of India.

"This is not a missionary book, in the conventional sense; it is a gripping novel of family and social life in the India of today. Thirty years of missionary work in the very heart of that ancient land have given the author an intimacy with the life of the people . . . Her pictures and revelations must be taken as of great value. The tortures of the Reddi and his son Rajanna, as they seek the newer freedom, and the wall of woman's cruel bondage to the past that they encounter, give the book a poignant, almost desperate tone; yet it is free from overdrawn realism . . . or pessimism."

The story is drawn with simple realism with that care for details that have made descriptive novels so popular and so valuable in this generation.

The information and insight into almost all phases of life and concern in India are amazing and give a sense of rounded observation. W. O. Carver

II. BIBLICAL AND CRITICAL

The Story of the Apocrypha. By Edgar J. Goodspeed. The University of Chicago Press. 1939. 150 pages. $2.00.

Dr. Goodspeed has scored again with a book that the plain man can understand. By "plain man" reference is made to the layman or minister who is not versed in the language and lore of technical scholarship. The author has a gift for writing books that are appropriate for all classes of readers. Here is a work that the most learned scholar and the unschooled layman will enjoy.

The Apocrypha, that strange collection of books that used to be seen in the old pulpit and family Bibles, but which was never read nor referred to, comes alive in this little book. The

story of each book, with its background and history, and something about the author, is told in Dr. Goodspeed's pleasing style.

Every preacher and Bible teacher might profitably add this book to his library. Dr. Goodspeed, in his introduction, suggests the value of the book. Speaking of the Apocryphal books, he says, "What makes them of positive importance to the New Testament, however, is the influence they exerted upon the personalities of the New Testament and the light they throw upon its life and thought, the groups we meet in its pages, and the ideas there developed. For the full understanding of the New Testament, it is not too much to say that the Apocrypha are indispensable. As a part too of the complete Bible, as a source book for the cultural study of art and literature and religion, the Apocrypha demand attention."

EDWARD A. MCDOWELL

Christ. By Very Rev. W. R. Matthews. The Macmillan Company, New York. 1939. 149 pages. $2.00.

A surprising amount of solid reading matter is contained between the covers of this little book. It is not a life of Christ, but an interpretation of his leading teachings. The author says in stating his purpose, "I hope that this book may be useful to some readers who wish to have guidance in studying the Gospels and who are perhaps perplexed by what they have heard of modern criticism of the New Testament." The headings of the chapters indicate the subjects dealt with: "The Father," "The Kingdom of God," "The Kingdom of God and the Son of Man," "The Life of the Sons of the Kingdom," "Jesus and the Law of Moses," "Love Fulfils the Law," "The Forgiveness of Sins," "The Lamb of God," "Jesus and the Church," 'Jesus and Human Society."

The author is perspicuous, and gifted in the art of condensation. One naturally expects to find in a book so brief that deals with subjects so large the failings of brevity, and yet the very brevity of the discussions is stimulating, especially to those who grow weary with the reading of books that

are distinguished for their prolixity. Some of the author's conclusions are disappointing in the light of the high expectations raised by the sound discussions of problems involved. They remind us of the habit of the football team that was always able to march down the field until within the ten-yard line, where the high hopes of a touchdown always faded in the collapse of an offensive. How sound the author is, for instance, when he says: "The important point to notice is that, in the teaching of Jesus, the Kingdom of God has a twofold aspect. On the one hand, it has come, it is a present fact; on the other, it will come "in power" hereafter. We cannot make any coherent sense of the sayings of Jesus on this subject unless we keep firmly in mind that for him the Kingdom is both a present reality and a future promise." Wisely he sees that the Kingdom is both a movement in history and apocalyptic in nature. But this sound view of the Kingdom is modified considerably by the conclusion of the author that the key to the understanding of the apocalyptic teachings of Jesus is to be found in the Gospel of John. He says, "The Gospel of John gives the eternal significance, as it seems to the author, of the Second Coming and the Judgment. They are not external events but spiritual realities. Christ comes again in the outpouring of the Spirit in the church; the judgment is a continuous process and every day is the day of the Lord." Who, by careful study of the Gospels, can bring himself to believe that this is what Jesus meant by the *parousia* and the judgment? It is strange that the acumen manifested by the author in his treatment of Jesus' teaching concerning other phases of the Kingdom failed him here.

Yet again the author's weakness in the matter of drawing conclusions worthy of expectations raised by previous discussions is seen in his treatment of the ethics of Jesus. He sees with clarity that the ethics of Jesus are religiously based—"For Jesus there is no distinction between religion and morality." Furthermore, he is right in saying, "To obey the will of God, even when the purpose of that will is inscrutable, is the way of righteousness." He shows the folly of the "interim ethic" theory that would discount the ethical teachings of

Jesus because, as it is alleged, he was under the spell of apocalyptic and expected the ideal age of the Kingdom to come in immediately with his death. So far, so good. But who is prepared for this conclusion: "The Beatitudes and the associated teaching awaken in our minds a longing for a life which is possible here and now only in faint shadow and approximation." The author consoles himself by taking refuge in the "tension" theory—"The tension set up between the ideal and the actual has been the source both of Christian discontent and of Christian vitality." It is strange that the same thing can mean so much and so little at the same time! If the ethics of Jesus are what the author says they are, is it conceivable that Jesus designed that men should attain only a "faint shadow and approximation" of them?

EDWARD A. MCDOWELL

Seers of Israel. By J. I. Brice. Zondervan Publishing House, Grand Rapids. 184 pages. $1.50 net.

In a remarkably brief treatise the author has presented the teaching of the Old Testament prophets. For the general reader or the Bible School teacher this little volume will bring welcome help. The author has the happy faculty of saying much in very few words. The reader will be glad to find so many rich nuggets as he reads.

KYLE M. YATES

Ezekiel. By I. G. Matthews, Ph.D. The American Baptist Publication Society, Philadelphia. 246 pages. $3.00 net.

Another volume in the American Commentary of the Old Testament has appeared. This will be good news to the students of the Word who have learned to value the volumes in this series. This commentary on Ezekiel will be especially welcome to many of us who are trying to understand this great prophet and his message.

The introduction (pages 1-57) is a mine of information for the enquiring reader. The historical background, the

canon, the text, the critical situation, the chronology, disputed passages, the prophet himself, the message, the analysis of the book, and a selected bibliography are all treated clearly, briefly and adequately.

The commentary itself presents the Scriptures, verse by verse, with notes on pertinent passages. Professor Matthews has done his work well. Many of his readers will take issue with some of his conclusions and his interpretations but they will be indebted to him for his presentation.

KYLE M. YATES

The Man Called Jesus. By Amos I. Dushaw. Fleming H. Revell Company, New York. 1939. 379 pages. $2.50.

The advertisement says of this book: "A new approach to the life of Jesus, pronounced especially appropriate for these times. It reconstructs the life of Jesus in the light of His times and in the light of succeeding Christian ages, and especially today."

The book follows the life of Christ chronologically and according to the traditional pattern of the harmonies. There is little that is new in the book, but as a simple and sound running exposition of the events in the life of Jesus, it should be useful, especially to Sunday-school teachers and lay readers.

EDWARD A. MCDOWELL

The Book of the Ways of God. By Emil G. Krealing, Ph.D. Chas. Scribner's Sons, New York. 270 pages. $3.75 net.

Students who want to understand the deeper meaning of the Book of Job will do well to study this carefully prepared volume. Job's problem is presented in such a vivid manner that the reader is led on step by step as the soul struggle unfolds. The question constantly before the reader is: "Is God a just God?" This age-old question is presented in a fresh and gripping way.

The author has harvested the fruits of exegetical toil and utilized the tools of modern criticism to produce a valu-

able help for the student. It shows evidence of long, thoughtful and careful study. His keen mind reaches deep into the hidden meaning and brings forth treasures. Preachers, teachers and students will be greatly blessed by a wise use of this book.

KYLE M. YATES

An Old Testament Primer. By Walter Evans Cooke. The Fleming H. Revell Company, New York. 96 pages. $1.00 net.

Usually the author of a book on Old Testament seeks to write his message to the scholarly world. This volume purports to be written "for the average person who wishes to understand the Bible story." The author states his purpose as follows: "First, to give the main and important facts of Israel's early history. Second, to try to stimulate some desire on the part of such average person to read the Old Testament, from the standpoint of beautiful literature. Third, to try to show something of the significance of Hebrew and Jewish history to the world today-"

He has done his work well. Many of his readers will not agree with his critical views but they will be helped by his book.

KYLE M. YATES

Personalities of the Old Testament. By Fleming James. Chas. Scribner's Sons, New York. 632 pages. $3.00 net.

One of the finest ways to present the Old Testament is to present the individual heroes as moving, throbbing, living personalities. This method has been employed to present to us the heart of the Old Testament. Dr. James is a thorough, careful student of the Scriptures. He has a vivid imagination. A keen sense of humor, an attractive style and a remarkable sense of the fitness of certain truths for our own generation.

In his hand these characters live and move before us. They are presented in the light of the political, social and religious background. Moses, David, Hosea, Nehemiah, Deborah and many others are presented with color and clarity. These lectures were delivered to the students of the Seabury-

Western Theological Seminary in 1938. Thoughtful seekers after truth will be happy to find this volume. The Old Testament will be found to abound in riches. The messages of God through these personalities will be treasured and appreciated. KYLE M. YATES

The Prophets. By Beryl D. Cohon. Chas. Scribner's Sons, New York. 232 pages. $2.00 net.

Rabbi Cohon is a graduate of Hebrew Union College, a leader of young people's organizations and a professor in the department of old Testament at Boston University. This volume gives us a picture of the Old Testament prophets that is distinctive. These men stand out before us in their true light as God's chosen representatives in a world of strife and turmoil. These impassioned champions of justice and conscience remain true at a time when their world was shaken by conflict, decay and destruction. Their messages have peculiar significance for our own generation. Our people need to know God's eternal purpose for his world. KYLE M. YATES

III. THEOLOGICAL AND PHILOSOPHICAL

Our Knowledge of God. By John Baillie. Charles Scribner's Son's New York. 1939. 263 pages. Price $2.50.

To those who have read *The Interpretation of Religion, And the Life Everlasting, The Place of Jesus Christ in Modern Christianity,* and *The Roots of Religion in the Soul,* the author of this book needs no introduction. A few years ago he went from Union Seminary in New York to the University of Edinburgh, where he holds the chair of Professor of Divinity. He writes with discernment, and with thorough acquaintance with the wide range of contemporary theological thought. He blends happily an objectivity of viewpoint with strong convictions.

The present volume is devoted to an enquiry into the origin of our knowledge of God. He discusses, analyzes, and then dismisses the positions of Barth and Brunner. Barth, he feels, is one-sided in holding that there is no knowledge of God at all apart from the revelation in Christ. Brunner, he thinks, is also inadequate, if not confusing, in insisting upon a distinction between the formal and the material content of the *imago Dei.* And yet Dr. Baillie feels that Brunner's position is much nearer the truth than is that held by Barth.

How, then, do we arrive at our knowledge of God? The author builds upon the premise that man is naturally endowed with a feeling for God, or an awareness of God. It seems to be an intuition of the divine presence that is a part of man's natural mental constitution. What is needed is not so much the establishment in the thinking of man of the existence of God, the proof that there is a God, but the awakening of this sense of the divine presence that is innate in man to an alert active awareness. A number of times throughout the book the author quotes the following words from Cook Wilson: "The true business of philosophy seems to be to bring the being to a consciousness of itself." Man naturally believes in God, but he is not naturally conscious of his belief in God. What he needs is not an acquisition of a consciousness of God, but the development of the consciousness of the fact that he is conscious of God. That position is subject to criticism, but it is not so confusing in the book as the reference here might indicate. The criticism would come from psychology. Can we say that a man has a consciousness of God without being conscious of that consciousness? One wonders what a thorough-going psychologist who is skeptical of religion would say about such reasoning.

The place of revelation, in the author's view, is to arouse this sense of divine presence and then fill it with the content of meaning that comes to us through Christ. It is not creative, then, as Barth would say, but the development of an endowment that came through the work of creation into a fruition that can come only by means of revelation.

Whether or not the reader agrees with the position taken by the author, he will find the treatment of the problem very helpful indeed. Not only are the positions of Barth and Brunner, but also those of Anslem, Aquinas, Descartes, Immanuel Kant, and of others presented in brief but clear analysis. H. W. TRIBBLE

The Study of Theology. Edited by Kenneth Escott Kirk. Harper and Brothers, New York and London. 1939. 484 pages. Price $3.75.

On the jacket this is designated "a one-volume theological library," and it comes very near to being just that. Under the editorship of Kenneth E. Kirk, Bishop of Oxford, dissertations on central themes in the general field of theology, or treatises upon the main divisions of the study of theology, have been brought together in one volume. As a rule a symposium lacks the unity that is desired in a book on a given subject, but the authors and the editor have accomplished that unity without sacrificing the necessary variety, and the result is a book that deserves a prominent place in the library of the modern student of theology.

The chapter headings and the authors should be listed in order to give the reader of this review an introductory survey of the book. Here they are: What is Theology? N. P. Williams; Comparative Religion, E. O. James; The Philosophy of Religion, M. C. D'Arcy; The Psychology of Religion, L. W. Grensted; The Old Testament, Herbert Danby; The New Testament, C. H. Dodd; Symbolic Theology, the late H. L. Goudge; The History of Christian Doctrine, Nathaniel Micklem; Ecclesiastical History, A. Hamilton Thompson; Moral Theology, Kenneth E. Kirk; Christian Worship and Liturgy, E. C. Ratcliff.

In his foreword the editor indicates that the writers have addressed themselves primarily to "the educated layman or laywoman—to the cultivated Christian whose professional or general training has endowed him or her with a reasonably ample and satisfying fund of secular knowledge, but who is

conscious of a depressing and confusing lack of information concerning that which should be, for those who profess it, the very centre and foundation upon which life itself is built, namely, the Christian religion." I am inclined to agree that it would do our laymen much good to study carefully what is contained in this volume. But the book also must prove valuable to ministers and teachers. In the midst of the revival of interest in theology that is noticeable in Christendom today one-volume works of this sort will prove helpful as introductions and guides to further study. The treatment in each case is presented as a fair survey of Christian thought, bearing upon the subject, both in its historical development and in its current expression. And a very good bibliography is attached to each chapter. To be sure, some of the papers are more adequate and discerning than others. For example, I think the introductory chapter on the meaning of theology is very good indeed, whereas the paper on the history of Christian doctrine could well have been more thoroughly done. But the book as a whole is a valuable contribution, and will repay careful study. H. W. Tribble

In the Spirit of William James. By Ralph Barton Perry, Professor of Philosophy, Harvard University, New Haven. Yale University Press. 1938. 211 pages. $2.00.

This is the second series of "Powell Lectures on Philosophy at Indiana University," and "Published for Indiana University."

The first of the five lectures is a delightful and informing contrasting biographical study of William James and Josiah Royce. The remaining lectures study James in the production and exposition of his philosophy.

Professor Perry handles his hero with great, sympathetic appreciation, yet with a measure of objectivity which enables him 'at one and the same time to be true to both James and himself.'

For a brief study of James and his contribution one could ask nothing better. W. O. Carver

Spiritualism, or Asking The Dead. By Henry J. Triezenberg. 1939. Zondervan. 61 pages.

The author of this booklet, who is pastor of the First Christian Reformed Church in Rock Valley, Iowa, has made a fresh study of the false teachings concerning communing with the dead, and has written his conclusions with a view to helping Christians to avoid the snare. H. W. TRIBBLE

The Drama of Our Religion. By A. Graham Baldwin. Oxford University Press, New York. 1939. 253 pages. $1.80.

This book was written a few years too late. Splendid in its conception and arrangement, it doubtless will find a wide circle of appreciative readers. Nevertheless, it is essentially a book that belongs in the general atmosphere of the modernistic America of the generation just passing, rather than that of the new, more vital, theologically-minded generation which is fast displacing it.

Growing out of the teaching experience of the author at Phillips Academy, Andover, the book is designed primarily as a text-book for secondary schools. It attempts to trace the origin and development of religion from primitive times, with especial reference to the growth of the Hebrew and Christian faith. Religion is given the broad definition, "man's response to the mysterious in his environment," and is viewed in the framework of the evolutionary hypothesis, from an almost exclusively naturalistic standpoint. In the light of recent developments in the fields of ethnology, history of religion, and archaeology, it is difficult to see how one can put into a text-book the uncritical statement that religion normally has passed from animism through idolatry to the worship of tribal and then national deities, and finally to universal monotheism. And, in view of the wide current recognition of the bankruptcy of modernism and the vital promise contained in such new movements as the Dialectical Theology, the general attitude toward the biblical record which this book adopts seems rather trite, if not quite passè.

It is true, there is a keen appreciation of the personality of Jesus and of his significance in history. There is even an effort to show wherein he was "more than a prophet," an actual gesture in the direction of a theological explanation of the Son of God. In the last analysis, however, Jesus remains for the author a unique spiritual genius, whose loyalty to his convictions forced martyrdom upon him. The book does not arrive.

For one who has not passed beyond the naturalistic evolutionist point of view and is seeking a text-book as a basis for teaching the Bible as literature and inculcating this interpretation of religion into youth, the book is admirably suited. For those to whom Christianity is something more, it remains a specimen of the type of religious education which has been popular for a generation, but which, please God, is being displaced by something more profound.

H. C. Goerner

IV. SOCIAL, EDUCATIONAL AND PRACTICAL

The Government At Your Service. A Handbook of Federal Help for the Citizen. By Archie Robertson. Houghton Miffin Company, Boston. 1939. 340 pages. $2.75.

The sub-title defines the purpose of this volume. It cannot portray the wide range of information contained in it and the skill by which it is made attractive. Genuine literary skill flashes on page after page of factual material and instruction for those who wish to know what they can get from the Federal Government and how to go about getting it. What is more, the reader finds he is getting without the asking far more than most of us would imagine.

Sixteen chapters outline clearly various departments of Government service, to special classes, to all citizens. How these lines of functioning originated and have grown, how they function, and how much they mean are told with ease and attractiveness.

Incidentally one sees how far we have progressed along the way to socialization of our American life. There is no arguing, no theorizing—just information, often put in delicately praiseful suggestiveness, and corrections of what the author thinks misunderstanding of the government. The son of Dr. A. T. Robertson has produced a brilliant work in a field that might be very matter-of-fact, but which sparkles under his pen. W. O. CARVER

The Bible Economy of Plenty. By E. Tallmadge Root. Harper and Brothers. Price $1.65.

What does the Bible teach regarding wealth? This is the question which this most readable book endeavors to answer. The author believes that the Bible has something fundamental to say, and that religious people of our time must restudy its message and bring it to bear upon modern economic life, if our world is to save itself from disaster. "Applied science has solved the problem of the production of wealth; applied religion, "faith working through love," must now solve the problem of distribution." Those men who would free themselves from an interest in how men get and spend money, by the naive and empty argument that they cannot find the words "capitalism" and "socialism" and "democracy" or any condemnation of particular economic systems in the Bible ought to read this book and get away from juggling words and face the fact of motives and ends and attitudes.

The presentation begins with the teachings and economic ideals set forth in the Old Testament. One chapter each is given to the material found in the Prophets, the Law, the "Wise," and the Psalms and Job. One chapter discusses the teaching of Jesus and the concept of a social life-purpose, and one chapter to the interpretation of the teaching of Jesus in the rest of the New Testament. A final chapter faces the question: "Are the teachings of the Bible proving practicable?"

One virtue of this treatment is the constant reference to the modern scene, the literature dealing with the various sub-

jects discussed, and the various conflicting ideas set forth in modern economic thought. The problems of wealth are alive; Christians ought to have something to say.

J. B. WEATHERSPOON

Christian Religious Education: Principles and Practice. By Austen Kennedy deBlois and Donald R. Gorham. Fleming H. Revell Company, New York. 385 pages. Price $3.00.

In this comprehensive volume the effort is made to cover the whole field of religious education in one extensive treatment. The book is the outgrowth of the teaching of these two professors in the Eastern Baptist Theological Seminary. There is nothing striking or unusual in the twenty-eight chapters, but with sane practicality almost every phase of church school education is covered.

A brief review of the history of education brings the reader to the present period in which the so-called "new education" has been given a philosophical foundation undergirded by the psychology of education. Past and present aims are contrasted, the Bible is set in its central place in the curriculum, Jesus Christ is exalted as master teacher, and the program of church school education extended to include all the educative processes that go on within the church, including especially worship and evangelism.

The chapter on methods of teaching is especially good. In line with the best modern thought in educational circles is the treatment of curriculum materials and construction. Beyond the Sunday-school are the week-day church schools and the vacation church schools, together with other agencies, and these are given due attention in their turn. Valuable chapters are provided on the religious training of adolescents and the religious education of adults. A final chapter deals with leadership and supervision. A list of well chosen books follows each chapter.

There has long been need for such a comprehensive survey of the whole field of Christian religious education. The

book, "intended for practical service in the field, by pastor or full time Christian education worker," fulfills its purpose well. Nowhere will one find under one cover so much well correlated source materials for the study of popular church school education as at present organized and carried on by our better type churches. G. S. DOBBINS

Expository Preaching. By R. Ames Montgomery. Revell. Price $1.00.

Professor Montgomery, of the Presbyterian Theological Seminary, Chicago, has written a valuable book. There is a tendency in some parts today to regard expository preaching as old-fashioned and unprofitable, as dryly historical and antiquarian, and therefore to be abandoned. This little book of ninety pages is an answer to that. It has also valuable suggestions as to method—the thing that stumps many who would like to preach expository sermons. One recalls a word of Dr. H. R. Mackintosh, "If you would be original expound the Word." J. B. WEATHERSPOON

Points For Emphasis. By Hight C. Moore. Baptist Sunday School Board, Nashville. 192 pages. Price 35 cents.

This, for 1940 is the twenty-third annual volume of the "Vest Pocket Commentary" on the International Sunday School Lessons, Improved Uniform Series. Here in brief compass, but brilliant thought, apt epigram and accessible outline, Dr. Moore has presented a ready and sympathetic companion for every Sunday-school teacher and pupil for the entire year, 1940.

The little volume is beautifully bound, well printed and its helpful and stimulating contents are attractively arranged. These smaller annual volumes, and especially this one, both in size and cost, make available a wealth of material for the average Sunday-school worker that he could not obtain otherwise. If the cost were double or triple, it would be money

wisely spent for every family at least, to have this wonderful little volume dealing, according to a definite plan, with the fifty-two rich Sunday-school lessons for 1940. Order one today, and you will not be without them as they appear from year to year. F. M. POWELL

Labor Problems and the American Scene. By Lois MacDonald. Harper and Brothers. Price $3.50.

It would be difficult to find a more complete picture of the working man and his problems than that contained in this volume. The author approaches the whole round of labor problems through the experiences of the laborer, his actions and feelings and thoughts as an individual, the conditions under which he works, his group behaviour, and his aspirations.

Accordingly, one finds throughout much descriptive material, rather than argument on economic bases. The assumption of the author is "that group behaviour, and not rigid and immutable laws of economic science, should be the central portion of a study of labor problems. A knowledge of economic trends is basic, but the fruitful part of the study is the reaction and behavior of individuals and groups subjected to various social and economic pressures."

After a brief description of the industrial institutional setting and a review of the peculiarly American situation the reader is led into an excellent analysis of the problems of labor as they appear in various typical environments. Working men's experiences are described, first, in their relation to their communities, such as the large and medium sized cities, declining industrial communities, coal camps and textile mill cities; and, secondly, in relation to their jobs in such industries as steel, mining, automobile, clothing. There follow chapters on white collar workers, cheap labor groups (women and children, immigrants, Negroes and agricultural workers) and the experiences and problems of workers in the machine industries.

Ten chapters are given to a most illuminating discussion of the labor movement, describing its origin and development, the controversy over union structure, the conflict between the C. I. O., and the A. F. of L., the policies of the movement in respect to capital organization and politics. Other chapters tell of the policies of employers, both peaceful and coercive, in their dealing with labor. The final sections are devoted to "Labor and the State," containing the story of protective labor legislation and the role of government in labor disputes.

This outline of the contents of this volume reveals its encyclopaedic character. Throughout there is full sympathy for the working classes, but the treatment is objective and endeavors to state the conditions and analyze the problems with full justice to facts. In the descriptions of typical communities, for example, textile villages in the South, one with a knowledge of some of the better communities may feel that there is understatement here and overstatement there, but on the whole one finds faithful portraiture. All in all, if one desires a comprehensive knowledge of the labor movement in America this is the book for him. With the growth of industrialism in the South preachers of this section would be greatly helped in their ministry by this insight into the experiences and problems of the increasing multitudes of working people.

J. B. WEATHERSPOON

Meant for Men. By Jeff D. Ray. Broadman Press, Nashville, Tennessee. 144 pages. Price $1.00.

Many of us have known that Dr. Jeff D. Ray, Professor of Homiletics in the Southwestern Baptist Theological Seminary, is one of the original newspaper "columnists." Genial, quizzical, hard-hitting, Dr. Ray packs an amazing amount of himself into these philosophical brevities "Meant for Men"—and for young people and women as well! These sermons in brief were written as a feature of the *Fort Worth Star-Telegram* and represent the choicest of the "copy" ground out as a daily chore for a number of years by this busy teacher and

preacher. Scarcely any one of these quintessences of humor and good sense will require more than five minutes in the reading, yet one will often read an entire book and not get as straightforward and usable idea as is contained in this page and a half of type. Much of it is so quotable that the preacher will be tempted to slip it into his sermons with or without quotation marks. If you like homely wisdom put up in compact packages get this book. Dr. Ray promises that if the ladies will induce their husbands to read the present volume he will balance the budget by bringing out before long number two under the title *Meant for Women.* Let the ladies do their work, and then we men will do our best to get them to read what our beloved professor has to say.

G. S. Dobbins

Profitable Bible Study. By Wilbur M. Smith. The W. A. Wilde Company, Boston. 214 pages. $1.50 net.

In this age when the hours are crowded with activities any attempt to enlist new recruits for Bible study is laudable. Dr. Smith gives us seven things that such a study will do for us and then gives eight methods for studying the Bible for our own nourishment. He also includes a carefully annotated bibliography. Kyle M. Yates

Teaching Young People in the Sunday School. By Dr. W. L. Howse, Jr. Sunday School Board of the Southern Baptist Convention. 137 pages.

For several years teachers and leaders of young people in the Sunday-school have waited with more or less patience for the coming of a book especially designed for use in this department. At last the book has appeared, and our patience is well rewarded. Dr. Howse, associate in the Department of Religious Education in the Southwestern Baptist Theological Seminary, has given us a discussion out of his rich experience and thoroughly modern educational view point that will in-

deed fill a long felt want. This volume is the last link in the chain of specialization texts which now reach from the little child to the adult. The book is practical, readable, enjoyable, teachable. There is nothing startlingly original about it, but its simplicity and directness commend it to all those who work with young men and young women. It will doubtless be eagerly received by the thousands of teachers who have sorely needed help along just the lines that help is provided in this useful text. It is, of course, one of the study course books in the Southern Baptist Sunday School Board's new series. G. S. DOBBINS

Songs We Sing. Compiled by Mattie C. Leatherwood. Broadman Press, Nashville. 63 pages. Price $1.25.

Here is a thing of beauty and a joy to every elementary worker. Not in a long time has this reviewer laid hands on a song book that brought such pure delight from the standpoint of art, typography, printing excellence, suitable poetry, appropriate music. Many of the old favorites of children are included, and a number of lovely new songs and tunes, with many of the choicest of the lyrics composed by Miss Leatherwood, the compiler of the volume. Whoever reads these words should at once see to it that the cradle roll, beginner, and primary leaders are made acquainted with "Songs We Sing," and at least one copy procured forthwith. The Sunday-school would do well to secure at once a sufficient number of copies to supply leaders and musicians. G. S. DOBBINS

Peloubet's Select Notes. On the International Sunday School Lessons. By Wilbur M. Smith, D.D. The W. A. Company, Boston. 418 pages.

For sixty-six years the teachers of America have been blessed and helped by this useful publication. Dr. Smith has carried on the work of Peloubet along the same lines. This volume seems to be up to the high standard set by its prede-

cessors. The emphasis on the "dominant thought" of the lesson is a good one. The text of the lesson is given and much care is taken to interpret it clearly and sanely. Many selected quotations from other commentaries and books add to the material that is usable. The practical applications to our own times will prove helpful in presenting the lessons of value for us.

It will prove especially helpful to the teacher who does not have an adequate library. It is a literal store of information on the lessons as outlined. KYLE M. YATES

V. MISCELLANEOUS

Science in Your Life. By John Pfeiffer. Illustrated by Ludwig Mactarian. Macmillan, 1939. 109 pages. Price 60 cents.

This volume in the "People's Library," is one of those "Introductory" studies into a subject, many of which we wish to know more about than we have time to ferret out, that touches us where we live, in every day life. The author has done an interesting and helpful piece of work, and in twenty-two brief chapters, "takes us places" that often we could not go alone. The chapter headings are: 1. More Power to You. 2. Climate to Order. 3. Weighing Heat. 4. On the Level. 5. Looking Up. 6. Things You Never Saw. 7. The Madhouse of Molecules. 8. The Body's Instruments. 9. Louder Than Ever. 10. What You Hear. 11. More Than Meets the Eye. 12. Bending Light. 13. For a Closer Look. 14. Light Gets There Just the Same. 15. What Atoms Are Made Of. 16. Quick As a Flash. 17. Watching the Compass. 18. Pulling Together. 19. Power Enough. 20. Power in the Air. 21. Singing Waves. 22. The Power to Kill. Each of these is treated popularly and in narrative fashion. The cover page has the following illuminating description, quoted:

"Once an Egyptian won fame by shouting across the Hellespont. A Greek made himself a great reputation by lifting a bull. Man was puny. Now, for better or worse, we can whisper around the world and hear the rattle of teacups in Berlin. With one hand a man can lift hundreds of tons.

"How the sharp curiosity of men drove like a chisel into the blank, mysterious front that nature presented, pried the opening wider, discovered nature's secret laws one by one and finally used them to control the forces of the universe and increase man's own abilities a thousand-fold is one of the most fascinating stories ever told.

"It has been told before, but not as a connected narrative leading step by step to the radio in the living room and the

electric refrigerator in the kitchen. And it has not been told before by John Pfeiffer, who, as science editor of *Newsweek* magazine, makes it his profession to explain science to the public."

F. M. Powell

The Philosophy of Courage or The Oxford Group Way. By Philip Leon. Oxford University Press, New York. 1939. 222 pages. $2.50.

A "changed" philosopher, a college professor, in 1935 "went straight from a philosophers' congress to an afternoon meeting of an Oxford Group house party held at Lady Margaret Hall, Oxford." At first disgusted, as he expected to be, he soon found his "attitude changed to a crescendo of approval." He took a philosopher's time to settle the matter, but he 'came through,' boot and baggage.

In this volume he has brought his entire equipment into the service of a philosophical and psychological interpretation and exposition of the grounds and processes of the gospel of the Groupers.

One sees here the influences of the dominant forms of his pre-conversion philosophy, now employed in the service of changing lives and life. Buddhistic conceptions, Freudian psycho-analysis, Platonic mysticism and other ingredients are all redefined.

It is not easy reading. One has to a considerable extent to learn a new vocabulary. Parts of it remind one of the theosophic cult terminology. Yet one is getting at fundamental explanations and to deep realities. The aim is set out in this from the publisher's announcement:

"What is the thought at the back of the Oxford Group? . . . . An answer is given here. The answer is addressed not only to the specialist but to Everyman . . . . For years it [The Oxford Group] has been working out in detail the way to that moral rearmament to which Everyman is now being called by so many voices in so many lands. This book sets forth the philosophy and psychology of that way. At the moment when fear and fortifications are beginning to build

about us the prison of a new Middle Ages it is proclaiming in the language of the times the religion which consists in breaking down all the walls of fear."

The book is truly self-revealing to the reader, and challenges him again and again at the depths of his self-hood, of his standards and ways of living.

One misses much that a Christian might ask to find. Jesus Christ is less in evidence than one might require and too often seems to be more symbol than Person.

W. O. Carver

The Church and the Political Problem of Our Day. By Karl Barth. Charles Scribner's Sons, New York. 1939. 87 pages. Price $1.00.

What does Karl Barth think of the Nazis? How is his theological position related to current sociological problems? These and similar questions have been raised frequently in recent years by an increasing number of readers of Barth's books. Such questions have been especially pointed since his famous remark concerning Czechoslovakia's self-defense against the atrocious German invasion. The answer is to be found in this brief treatise. I fancy that many who have studied Barth closely and seriously will find little here that is surprising. But for all his statement in brief form will prove helpful. And the majority of those who have read after him have had to content themselves with only a few of his major works, and with comments upon his position made by others. Hence I think this little book will prove of real interest to a great host of readers.

He knows the situation in Germany, and the Nazi philosophy, as well perhaps as any other man alive. That does not mean that all of us must follow his position, but that all should take cognizance of what he thinks and says. He deals with the church in relation to political problems in Nazi Germany, and exposes the points at which the state and the church come into conflict. He does not go as far in champion-

ing complete separation of church and state as many of us here in America, but he does face and deal with the problems in Germany realistically. And always he is thinking as a theologian. For example, he says, "It is impossible to understand National Socialism unless we see it in fact as a new Islam, its myth as a new Allah, and Hitler as this new Allah's Prophet" (see page 43). Or, again, "Anti-Semitism is sin against the Holy Ghost. For anti-Semitism means rejection of the grace of God" (see page 51). H. W. TRIBBLE

A Hellenistic Greek Reader. Selections from the Koine of the New Testament Period. By Ernest Cadman Colwell and Julius R. Mantey. The University of Chicago Press. 229 pages. $2.00.

Lovers of the Greek Testament will welcome this valuable addition to the growing library of helpful books designed to throw light on the greatest book in the world. Dr. A. T. Robertson, who was always delighted with any new work that indicated progress in the study of the Greek New Testament, would have taken pleasure in the appearance of this book.

The value of this reader lies in the fact that it has made available to students in one inexpensive volume the writings of authors whose works, because of their rarity and cost, were unavailable to many. When such works are accessible it is necessary to handle a number of cumbersome volumes in order to cover a certain field of study. It is therefore a great convenience to have representative selections from these works in one volume. Not only does this reader have these representative selections, but it contains helpful notes in which difficult forms are located and unusual constructions are explained, a complete vocabulary and a good bibliography. The introduction consists of a helpful essay on the Koine. The selections for reading and study are from the Greek Old Testament, the Old Testament Apocrypha, the New Testament, the Book of Enoch, the writings of Philo, the works of Josephus, early Christian literature—Ignatius to Polycarp,

The Didache, I Clement, Justin, Acts of Paul, Hamburg Papyrus; the Greek Papyri, and pagan Hellenistic Greek.

For those who wish to orient themselves in the Greek of the New Testament, and for classes that wish to pursue a course of study in the Koine this reader will prove invaluable. The authors are deserving of the gratitude of all lovers of the Greek Testament for the pains they have gone to in the production of *A Hellenistic Greek Reader.*

EDWARD A. MCDOWELL

Doran's Ministers Manual. Compiled and Edited by Dr. G. B. F. Hallock. Harper and Brothers. 522 pages. $2.00.

This 1940 edition, is the fifteenth annual issue of the "original" Ministers Manual. All of the best features of the other issues are improved and retained in this one, and several new features have been added. This volume has become a veritable encyclopedia for the minister, and even if he never looked at a text or a sermon outline, the infinite number of other sources of help, information and suggestion would make the present volume almost indispensable to the busy pastor.

There is a wide variety of high grade Christian literature for the "Church Year," special seasons, occasions, holidays, etc. Practically nothing is overlooked by the busy and capable editor, as he makes this the climax of all the other volumes thus far published. The printing and make-up are excellent. The plan, arrangement, index, etc., make its manifold contents available and usable. F. M. POWELL

To Every Creature. By Henry Burton Trimble. Cokesbury Press, Nashville. 159 pages. Price $1.00.

The united emphasis on evangelism which has been made in Baptist, Methodist, and Presbyterian circles throughout the land, is yielding rich fruitage in some excellent books on this perennially interesting subject. Dr. Trimble does not

undertake an exhaustive treatment, but has singled out for analysis and evaluation the types of evangelism which are proving most fruitful in our day. Having answered in the first chapter the question, "What is evangelism?" and having then set forth what he considers the "basic belief in evangelism," he proceeds to describe and to evaluate mass evangelism, educational evangelism, personal evangelism. These three kinds of evangelistic effort, he believes, are best designed to meet the needs of our day. They are not mutually exclusive, but supplement each other, their value being in ascending order from the revival meeting to personal soul-winning. The closing chapters of the book suggest the essentials of a unified evangelistic campaign with the church at the center and the entire church membership advancing to victory through effectual personal witnessing. A chief contribution of the discussion is the emphasis on the many sidedness of evangelistic method, and the insistence that all these methods be brought to the service of every church in a continuous program of winning the lost to Christ. The treatment throughout is warmly spiritual, and brings together in fine balance inspiration and techniques. The volume will make a valuable addition to the minister's books on evangelism.

G. S. Dobbins

Our Ernie. By Alice Hegan Rice. Appleton Century Company, New York. 234 pages. $2.00 net.

It is always an event of major importance when Alice Hegan Rice gives a new book to our generation. Another delightful character has been added to the family of Lovey Mary, Sandy, Mr. Opp, Mr. Pete and Mrs. Wiggs. It is a clean, interesting, thought-provoking story that will grip the attention of young and old.

The language is beautiful, the story is thrilling, the pictures are delicately drawn, the effect is exceptionally pleasing. Ernie walks before us step by step from his beginning as an awkward stripling to the time when he lands in the midst

of an international spy scandal. It is positively refreshing to find such a book and to be able to commend it heartily to thoughtful readers who have a right to the best.

KYLE M. YATES

Benjamin Franklin. By Carl Van Doren. The Viking Press, New York. 845 pages. $3.75 net.

For ten years the gifted Van Doren has been working on this great biography of Benjamin Franklin. He has literally crowded into these pages the facts and interpretations of a great life. The boy in Philadelphia, the successful publisher, the ingenious inventor, the wise old "Poor Richard," the ambassador to France, the patriot who helped frame the Declaration of Independence, the scholar and gentleman—all walk before us as directed by the wand of our author. It is really a great book that will have enduring value. Young and old will enjoy it, be influenced by it, treasure it, and rejoice to see the unfolding picture of one of America's greatest citizens. It will continue to inspire us to build our lives securely, sanely and in the fear of God. KYLE M. YATES

Bridging the Years. By Cale Young Rice. D. Appleton-Century Company, New York. 269 pages. $3.00 net.

To many of us this book comes with peculiar appeal. It is beautifully written. The style and language are superb. The subject matter is of such interest that one finds it difficult to put it down. It is both an autobiography and a stimulating commentary on twentieth century literature. The reader is gripped as he goes along meeting the literary men and women of two continents. Familiar and interesting cities, temples, ruins, from all over the world loom up before the eyes. In the midst of such descriptions he finds a keen analysis on world affairs, literature in general, philosophy, and modern behavior.

It is good to know that our own Kentucky friend is accepted on both sides of the Atlantic as America's premier poet. His forty volumes are known and loved by those who understand poetry. The chapter on the "inexplicable" in poetry is distinctive. In this section the philosopher is writing. He seeks to explain for us the mysterious quality of the rare lines in poetry.

The "time-genie," the "space-genie," the "psychological quality," "supernatural machinery in literature" and such terms are used to reveal the hidden beauty, quality and mystery of poetry. He has practically discarded mythological time, space and characters as literary material. He deals with real infinites. His field is concerned with the miracles of man's subconscious mind. It is his contention that the rarest lines of poetry, the "most inexplicable ones" are first of all poetic rather than merely romantic, realistic or classic.

It is a remarkable book. We know the man better, his age and its literature better, and our understanding of poetry has been greatly helped because this poet-philosopher has written.

KYLE M. YATES

Old Testament Stories. By Eulalie Grover. The W. A. Wilde Company, Boston. 309 pages. $1.00 net.

These stories are written for youngsters who need to know the interesting facts in the Old Testament. They are told simply and beautifully. The Bible story is faithfully presented. Children will enjoy these pictures and be blessed by them.

KYLE M. YATES

BOOKS RECEIVED

Catholics and Unbelievers in Eighteenth Century France. By Robert R. Palmer. Princeton University Press. 236 pages. Price $4.00.

This is a capital book, developing from the sources an important phase of Eighteenth Century France in the writings of both her "Philosophers" and Roman Catholics, which has been too long overlooked or purposely ignored. The student of history and of Christianity should have this book, and especially at this time.

John Bunyan's Pilgrim's Progress. Arranged for the modern reader. By E. W. Walters. Cokesbury Press, Nashville. 1939. 326 pages. Price $2.00.

Here, in clear type and in easily readable prose, is Bunyan's time-honored, immortal book, complete and unabridged, but "avoiding archaic words and awkward phrases," yet arranged for the present day reader so gracefully and delightfully, that the flavor and appeal of the original are largely preserved, and at the same time it brings its inimitable message attractively to the reader today.

Heralds of Freedom. By Dr. L. L. Gwaltney. Broadman Press. 1939. 143 pages. Price $1.00.

A presentation, from a point of view, of Baptist principles as they appeared in history, and especially as the Baptists have advocated and contended for freedom.

F. M. POWELL

Getting and Spending. By Mildred Adams. Macmillan Co.

Fundamentals of Christian Statesmanship. By James Wallace, Revell Co.

Designs in Scarlet. By Courtney R. Cooper, Ticite, Brown and Co.

Live for Tomorrow. By Ralph W. Sockman. Macmillan Co.

The Baptist Pulpit Speaks. By J. F. Ellis, Editor. Eerdmann's.

Blood, Bread and Fire. By Vance Havner. Zondervan.

That the World May Believe. By J. L. Yelvington. Zondervan.

The World's Saturday Night. By W. E. Biederwolf. Zondervan.

The Whole Armour of God. By Albert Hughes. Zondervan.

J. B. WEATHERSPOON